

# Hattiesburg girl donates savings to build church

By Eric Miller

HATTIESBURG, Miss. (BP) — She could have bought something nice with the \$100 she'd saved, but instead, 11-year-old Jennifer Owen sent it to Africa to help build a church.

Jennifer was among a group of Girls In Action who saw a slide presentation about Southern Baptist missionary work in the West African nation of Burkina Faso.

During the slide show at Immanuel Church here, Gail Benedict, a volunteer who had worked in Burkina Faso, explained the plight of a Baptist church in Ouagadougou that had saved \$12,000 to construct a church building but needed that much more to build a structure that would comp-

ly with government regulations.

Jennifer "came with tears in her eyes to me after the program," Benedict said. She told her, "I want to give my baby-sitting money to send to West Africa to help those children know about Jesus."

The slides showed the rural Africans' modest buildings, and sometimes unclothed children, said Benedict, a secretary for Lamar County Baptist Association in Hattiesburg.

"It burned my heart to see all of these poor kids out there (in Burkina Faso)," said Jennifer, a Christian since age 7. "I hope by giving \$100, it can start other people to thinking about giving money. If a lot of people gave, it could also help some of the kids down in the other parts of the country that need clothes or shelter."

Jennifer was in the habit of saving her money, said her mother, Cheryl Owen. A few years ago, she used her savings to buy a baby doll that talks.

She had earned the latest \$100 during the last six or seven months through baby-sitting, running errands, and doing odd jobs for her parents and neighbors. Part of the amount was money she had received for her birthday in August.

Owen said she and her husband, Fred, talked with Jennifer about the \$100 donation and told her "she could back out of it, but she said, no, she didn't want to buy anything for herself. She wanted to do it for missions."

Having told several friends about her \$100 gift, "I have influenced one of them," Jennifer said. "They thought that was real great." One friend said she may try to raise money to contribute to missions.

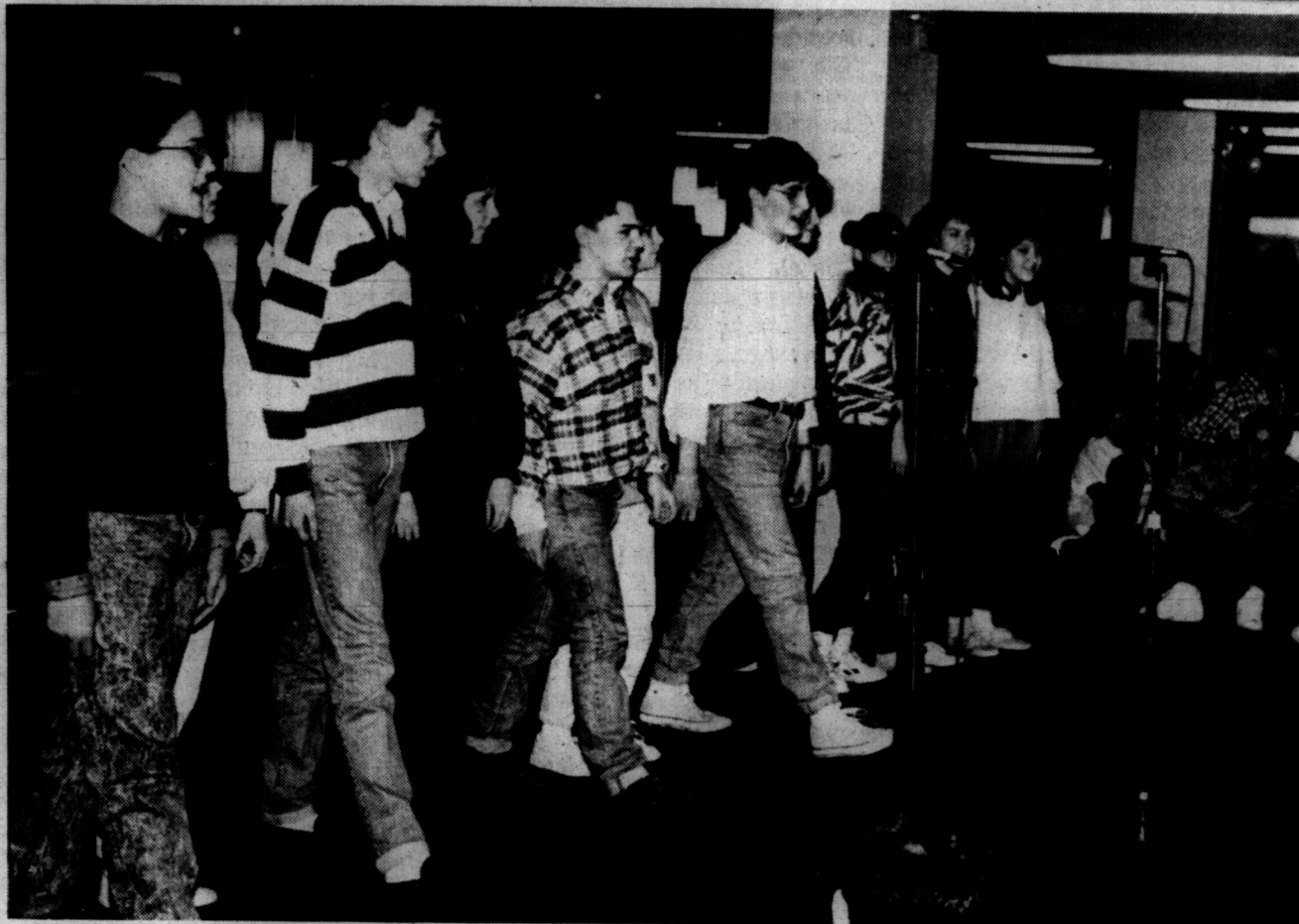
Eric Miller writes for the FMB.

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, January 14, 1988

Published Since 1877



## Youths learn street evangelism

A group of young people from First Church, Tupelo, Miss., perform a vignette from "The New Connection," a tool for street evangelism which premiered during Winter Youth Celebration

at Ridgecrest (N.C.) Baptist Conference Center. The post-Christmas conference is sponsored by the Sunday School Board's church training department. (BP photo by Terri Lackey.)

## Seminary group plans two jobs

FORT WORTH, Texas (BP) — An agreement between Southwestern Seminary and Baylor University now allows seminary students planning bivocational ministries to earn certification as school teachers while at seminary.

Officials from Southwestern and Baylor signed the agreement Dec. 16 creating a three-fold link between Southwestern's school of religious education and Baylor's school of education. The agreement provides for seminary students to take teacher certification courses taught by Baylor professors on Southwestern's campus, for seminary students to work toward Baylor's master of science degree with speciality in Christian education, and for Baylor education students to take some courses at Southwestern.

# Malaysian Baptist leader released; two yet held

By Michael D. Chute

KUALA LUMPUR, Malaysia (BP) — Malaysian Baptist leader James Lai was released from prison Dec. 20 by the Malay government just days before he was to be remanded for a two-year jail term under that country's Internal Security Act.

Lai was in the last group of detainees released before expiration of the 60-day detention deadline for people arrested in an Oct. 29 government sweep. The remaining 33 prisoners, including two Baptist workers, were remanded for an additional two years of incarceration under the law. They are being held without trial.

Lai's release left two Baptist pastors — identified only as Dr. Poh and Joshua — among the 33 who were remanded. That group includes six other Christian workers.

Joshua, a Malay, apparently was involved in Christian work under the direction of First Baptist Church at Petaling Jaya when he was arrested. The other worker, Dr. Poh, is the pastor of a Reformed Baptist church in Sri Serbang, a suburb of Kuala Lumpur.

Five Baptist workers were among 111 people arrested in Malaysia Oct. 29 in a government sweep by the

racial and religious tensions between ethnic Chinese and ethnic Malays.

The other two Baptists arrested, both women, also were released in December. Tan Bee Hwa, minister at Damasara Utama Baptist Church in Kuala Lumpur, was released Dec. 14. Also released in mid-December was Chee Yah Kee, who reportedly was helping Joshua in his work.

Baptists in Malaysia said Lai has not preached at the church in Petaling Jaya since his release. Along with his family, Lai has left Kuala Lumpur and now is staying at a Baptist camp in Port Dickson. He apparently was told by authorities he is not to discuss

anything he was asked or told during his incarceration. Malaysian Baptist leaders are uncertain of his plans.

Baptist work in Malaysia is "at a standstill" following the October arrests and closure in mid-December of four Baptist churches in the state of Negri Sembalan, according to sources there. Three churches involved in new work reportedly have ceased those efforts.

All meetings, even in one's home, first must be approved by the government.

Michael Chute is a missionary journalist for the FMB.

## Azores church plans growth

AZORES, PORTUGAL — The Azorean Baptist Church, established in 1974, recently secured a loan from the Foreign Mission Board (FMB) of the Southern Baptist Convention to build a pastor's home and a parking lot on land adjacent to the church. The loan was obtained because of the impossibility to locate adequate housing and parking in the vicinity of the church. The church is located on a

narrow road which has walls on each side, and parking is prohibited. FMB representative Betty Tennison says "there's just no pulling off the road there."

This English-speaking congregation, located in the Azores Islands, is composed primarily of Americans stationed at a military base on Terceira Island.

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(1 Samuel 1:27-28)

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# Editorials . . . by Don McGregor

## The Evangelism Conference

Mississippi Baptists' annual Evangelism Conference is Feb. 1 to 3 at Parkway Church, Jackson.

The program is one that should arouse a great deal of interest.

Mississippians know that while interest is usually aroused by speakers from outside the state, we have evangelists and pastors in our own state who are just as able as are to be found. One of them is Frank Pollard, pastor of First Church, Jackson. He is one of the speakers. Pollard is well known throughout the Southern Baptist Convention for his appearances on the Baptist Hour of the Radio and Television Commission and other nationwide programs. He was president of Golden Gate Seminary in Marin County, California, before he returned to First Church, Jackson, as pastor.

Another former Californian who will be a program personality is Manuel Scott, now pastor of Saint John Missionary Baptist Church in Dallas, Texas. He has long been a favored speaker across the nation. A trade mark used to be popping the suspenders that he habitually wore as he made his points during his messages. It has been some time since the writer has heard Scott speak.

Larry Lewis, one of the speakers, is president of the Home Mission Board. This will be his first statewide appearance in Mississippi since he assumed that post, and Mississippi Baptists should be happy to have this opportunity to become acquainted with him.

Perry Sanders, pastor of First Church, Lafayette, La., will be the opening speaker on Monday evening. He spoke to the Mississippi Baptist Convention a couple of years ago. He was named as a member of the Southern Baptist Convention Peace Committee following the resignations of two of the committee's original members following the Southern Baptist Convention in June.

The closing speaker on Wednesday morning will be O. S. Hawkins, pastor of First Church of Fort Lauderdale, Fla. Hawkins was president of the SBC Pastors' Conference in 1985.

Tom Elliff, who followed Bailey Smith as pastor of First Southern Baptist Church of Del City, Okla., will be another speaker. Elliff left a rapidly growing church in Tulsa, Okla., to become a missionary to Zimbabwe. He is now at Del City, which is continually a leader among Southern Baptist Churches in baptisms. Smith,

now an evangelist with headquarters in Atlanta, Ga., is a former Southern Baptist Convention president.

Two other speakers are Esther Burroughs of Atlanta, who is national evangelism consultant for women for the Home Mission Board, and John Bramlett of Memphis, Tenn. Bramlett, an evangelist, is a former professional football player. He played for teams in Denver, Miami, Boston (New England), and Atlanta.

The vocal soloist for the conference will be Russell Newport of Springfield, Mo. He has been featured in Mississippi Evangelism conferences before and was soloist for the nationwide Southern Baptist Senior Adult Convention in Fort Worth last April. He will be accompanied by Irene Martin of the Baptist Record staff, who will be the pianist for the conference. The organist will be Dot Pray, keyboard specialist for the Church Music Department.

The theme of the conference will be "Equipping the Laity in Evangelism." The conference is sponsored by the Evangelism Department of the Mississippi Baptist Convention Board. Guy Henderson is the director.

For the first time in several years



there will be no Bible conferences during the meeting. Instead the Sunday School Department of the Convention Board, which sponsored the Bible conferences, will have a Sunday School convention in April.

Across the nation the statewide

evangelism conferences are very popular. Mississippi is no exception, and this year should be no exception. The Parkway facilities are spacious and comfortable. The attendance should be great. The program will make attendance worthwhile.

## Guest opinion . . .

### "Pray that All May Hear"

Colossians 4:2-4

By S. M. Henriques, Jr.

Every year our Foreign Mission Board comes up with a theme to accompany the Week of Prayer for Foreign Missions. These themes are designed to be catchy, thought-provoking, and challenging. And they usually are. But the theme which we used this time was different.

Oh, it was thought-provoking and challenging enough. But this theme was a little hard to swallow. Every one of us could make a financial sacrifice, as many of us have done through the years, no matter who we are or how much money we have. The problem is that this theme doesn't even mention giving. It doesn't even suggest that we should make financial sacrifices to help people around the world come to know Christ. If it did, we would know how to handle it easily enough, because we've all heard those pleas before.

Don't get me wrong! The financial need is still there. It hasn't changed that nearly one-half of the operating budget of our Foreign Mission Board comes directly from the gifts you and I give through the Lottie Moon Christmas Offering. No secret reserve has been set up to make up for what we don't give each year. If we don't give, the work isn't done — the people

aren't reached. But this theme throws us an unexpected curve: Pray that All May Hear. We can handle the giving, but it is probably true that more of us give to the Lottie Moon Christmas Offering than pray for the cause of Foreign Missions. Why? It is because it is much easier to give than it is to pray.

Now some would say, "What do you mean, 'it is easier to give'?" I've prayed for missions before, and there's nothing to it." And that, my friends, is just my point; too often there has been nothing to it, literally. Before we begin to pat ourselves on the backs too quickly, we need to look a little closer at some qualities of prayer given to us in Paul's letter to the Colossians. From what he told those Christians, we are able to make application to our lives, and learn how we are to pray for foreign missions.

First, Paul tells us that we are to pray with persistence. When he told them to "devote" themselves to prayer (KJV: continue in prayer), he used a rare word. It is derived from a root word which means "to be strong." It was used to refer to an army besieging a city in battle, constantly and persistently, never giving up until the victory was won.

And even though it is used only 10 times in the entire New Testament, look at how it was used. We find it in Mark 3:9, where it describes a boat as being "ready" for Jesus to use. For a limited time at least, that small boat was "devoted" to Jesus for his use. It was an inanimate object, to be sure, but it is the same word Paul used to describe the persistence with which we are to pray — devotedly, persistently, always "ready."

Yes, "Pray that All May Hear" is a theme, but it must become more than that! If the world is going to hear about Christ and his wonderful, awesome, forgiving, transforming, eternal, unequalled love and his power and willingness to save sinners, then we Christians must take seriously this mandate to pray.

Then in this same verse in Colossians 4 we are told to pray with vigilance. The word Paul used has been translated as "watch" or "watchful" or "alert." I have a brother named "Gregory" or "Greg" for short, and his name is almost an exact representation of this Greek word. Certainly this attitude of watchfulness and alertness should characterize the Christian who prays, and certainly the Christian who prays for foreign missions.

What does it really mean to be "watchful" or "alert" in prayer? There are many things related to prayer which deserve our vigilance. Anyone who has ever prayed with any regularity knows that we must watch against formality in prayer, that tendency we all have to allow our prayers to fall into a form which we repeat over and over again, with little or no meaning to them. We must also be vigilant against spiritual enemies which seem to assault us with deadly determination whenever we pray. But we must also be vigilant to hear God's voice in prayer, to discover and understand His dealings with us.

Being vigilant in praying for foreign missions means that we must be able to pray intelligently about the needs of our foreign missionaries and the people to whom they preach and minister. Judy Edwards has written a little book entitled *How To Pray for Missions*, and in that book she says that meaningful prayer for missions and missionaries involves being aware of specific needs. She lists a few: wisdom to adjust to a language and culture different from that of the missionaries; peace through trying and difficult experiences such as visa, passport, and transportation arrangements; family needs and adjustments, and meeting their needs during a time of furlough back here in the States.

Paul was a missionary himself, and he sent some very specific prayer requests to the Colossian Christians. In verse 3, he requested that they pray

for him and those who worked with him, that God would open a door of opportunity for their message, that they might make known the mystery of Christ. He also asked that they pray that Paul would proclaim the Gospel clearly, in the way that he should. When we consider the difficulties our own missionaries have sometimes with translating from English into another language, and when we consider the obstacles which living in a different culture sometimes presents, these requests sound as if they were made this morning by Southern Baptist missionaries in Korea, Brazil, Paraguay, Spain, Bangladesh, or any of 110 foreign countries.

Also to remind us of prayer needs, we have *The Baptist Record*, our state Baptist newspaper, and the publications of the Home Mission Board, the Foreign Mission Board, the Sunday School Board, the Brotherhood Commission, and the Woman's Missionary Union. We can also receive reminders to pray for all people everywhere through the headlines of the secular press.

Finally, we are to pray with thanksgiving. Always and forever our prayers should be characterized by a spirit of gratitude and thanksgiving. And while we may be truly thankful, so often we sound like little children on Santa's lap when we pray: "Give me this, give me that. I've really been very good this year." And even if we are very persistent in our praying, and even if we are well-informed

(Continued on page 7)

## The Baptist Record

VOLUME 111 (ISSN-0005-5778) NUMBER 47  
Published weekly except weeks of July 4 and Christmas. Subscription \$7.35 a year payable in advance. Second class postage paid at Jackson, Mississippi. The Baptist Record is a member of Southern Baptist Press Association.

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Send news and communications to  
The Editor, Baptist Record  
P. O. Box 530, Jackson, MS 39205



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Thursday, January 14, 1988

Published Since 1877



## Singing Churchmen officers

These are the 1987-88 officers of the Mississippi Singing churchmen. From left they are Lee Gordon, north area director; Leon Bedsole, FBC, Biloxi, president-elect; Mike Edwards, North Oxford Church, president; and Tanner Riley, FBC, Starkville, secretary. Not pictured are Lew King, Parkway, Jackson, central area director; and Billy Vaughn, FBC, Laurel, south area director. The group is planning a tour of South Korea in October of 1988.

## Christian student sues for religious freedom in school

MOSS BLUFF, La. (EP) — A Louisiana high school graduate is suing her local school officials for censoring her valedictory speech at commencement. Angela Kay Guidry, who was graduated from Sam Houston High School here in May, says her principal's refusal to let her speak unless she omitted all planned religious references was a violation of

her rights to free speech and free exercise of religion.

Guidry is being represented by attorneys for the Rutherford Institute, a nonprofit civil liberties organization specializing in religious freedom questions. Her attorneys are seeking a declaratory judgment protecting Guidry and other students from "interference (with) or denial of" con-

stitutional rights.

According to the lawsuit, Guidry submitted her speech to principal Kerry Durr for review May 15. The speech began by thanking "my Lord Jesus who has allowed me to be in this position tonight." The speech went on to explain Guidry's personal source of motivation. "To me the most important thing in your life is not whether you have a good education or a good job, but whether or not you have the Lord in your life. It doesn't matter how many years you go to school or how successful you are in this life, if you're not doing it all for the Lord," said the prepared speech.

Guidry planned to close the speech by explaining her belief that people needed to acknowledge Jesus Christ as Savior. "My prayer and challenge to you tonight," she had written, "is that you would seek the Lord Jesus, believe in him, and give your heart and life to him."

Guidry's lawsuit says that Durr read the speech and said, "You can't argue with that," but that later that day guidance counselor Sylvia Seals telephoned Guidry and asked her to change the speech. A few days later, Guidry says, Seals "engaged in a tirade of criticism" within earshot of Guidry's fellow students, and when Guidry attempted to walk away Seals "grabbed her arm and continued making derogatory and slanderous remarks" about her religious beliefs.

Guidry was later told by Durr to delete all references to personal religious views so no one would be "offended" by the speech. Guidry refused, and was told she would not be allowed to speak.

The school authorities contend that Durr's decision was based on the fear that Guidry's remarks may have been taken as an endorsement of a religious view by school authorities. Rutherford attorneys, however, argue that a "valedictorian address is, by its very nature, a personal bidding of farewell," and say Guidry was unconstitutionally deprived of "a meaningful opportunity to exercise her right of free speech and freely express her sincerely held beliefs."

He also told of the nurse who came early Christmas morning to help people with medical problems. "She told me it was her finest Christmas, even if she had not been able to spend it with her small children because she was doing what she had been trained to do."

(Continued on page 4)

## Baptists help after "double disaster"

By Dan Martin

WEST MEMPHIS, Ark. (BP) — Members of First Baptist Church here, gave up Christmas Day with their families to minister to victims of the second part of a "double disaster" which hit the Mississippi River town in December.

About 16 or 18 inches of rain fell Christmas Eve, flooding sections of the town which had been badly damaged by a tornado which killed six persons, injured scores and left hundreds homeless Dec. 14. The Christmas flooding, complicated by the debris which clogged storm drains, left an additional hundreds homeless, although no deaths were reported.

Heavy flooding also hit Millington, on the Tennessee side of the Mississippi River. Staff and members of First Church there also gave up Christmas Day with their families to participate in rescue and relief efforts for those forced from their homes by rising waters.

Tommy Hinson, pastor of First Church, West Memphis, said the flooding "was probably more disastrous than the tornado. The flooding was very deceptive since the water came up so rapidly in the night."

Hinson, also a member of the Southern Baptist Convention's Executive Committee, added he is in his

27th year as pastor of the church and has "never seen anything to compare with this."

He was awakened at 3 a.m. Christmas Day by a telephone call from two church members who wanted to know if the Family Life Center could be opened to house people being forced from their homes by the rising waters.

"I told them I could have it open in 15 minutes," Hinson related. "Just as I got there and got the lights turned on, a fire truck drove up and wanted to know if we were receiving people. I told them to bring them on."

He said he called one of his deacons — a farmer — to ask if the man could use his farm vehicles to help rescue people from the waters.

"He asked me what I was doing calling him so early Christmas morning," Hinson said. "I told him the water was rising rapidly. He asked, 'What water?' but when he put his feet down, he stuck them into water which had flooded his bedroom."

TOKYO, Japan (BP) — What goes up . . . must come down.

October's stock market crash has painfully reminded the world the laws

of gravity also apply to economics. So has the wild free-fall of the U.S. dollar on overseas markets. And for the dollar, the bottom is not yet in sight.

The dollar's rapidly declining value in Japan and Europe is not all bad. It might help America boost its sagging exports and decrease its enormous trade deficit. But for many Americans living and working overseas — like Christian missionaries — the days of a strong dollar and high buying power are now a nostalgic dream.

"It's going to hurt us terribly," said Sam James, who directs the hundreds of Southern Baptist missionaries working in Japan and other east Asian nations. "We're just not going to be able to continue appointing missionaries to Japan as regularly as we have in the past."

Southern Baptists sent 22 new missionaries to Japan in 1986. Their projection for 1988: two. Baptists are not the only missionary group affected by the dollar's fall. Most American mission agencies pay for overseas personnel and programs with U.S. dollars. When the dollar flexes its muscle, as it did earlier in this decade, missionaries can buy more and fund more programs. When the dollar weakens, so do missionary budgets.

Japan, where a single melon can cost \$50 in a Tokyo market, is the worst case.

Presbyterian and Southern Baptist missionaries can rely on full financial support from American churches

through their mission boards, plus cost-of-living supplements when necessary.

But many mission workers worldwide must raise their own support. Others receive salaries from sending agencies, but no cost-of-living adjustments.

Most workers sent or employed by World Vision International, for example, get a fixed salary in U.S. dollars.

Personnel support aside, every American mission group in Japan faces shrinking buying power for work programs, such as evangelism and training.

The dollar has been tumbling to new postwar lows against the Japanese yen almost weekly. Southern Baptist missionaries in Japan anticipated getting 220 yen per dollar in 1986 but averaged only 165. They planned for 160 yen per dollar in 1987 but averaged barely 145.

They hope for 130 yen to the dollar in 1988, but by mid-December the dollar already had fallen to a new low of less than 127 yen. Some economists predict it will slide to 120, and if governments or market forces do not intervene, it might actually fall to 100 in the next year or so. Where would that leave missionaries, who already have lost between one-third and one-half of their buying power in two years?

Other east Asian mission work also suffers the consequences of the Japan (Continued on page 4)

## Ancient documents reveal religion of Canaanites and Hebrews

RAS SHAMRA, Syria (EP) — Since 1929 excavations of a city once known as Ugarit and dating from three thousand years ago have revealed a city of narrow, winding streets, of sturdy stone walls, and of great palaces enriched by a trade in gold, ivory, oil, and wine, as well as other goods. More recently, clay tablets filled with cuneiform symbols pressed into the clay revealing subjects very similar to those used in the Bible, and references to El, whom the Hebrews identified as Yahweh or Elohim, have been discovered. The discovery has helped archaeologists trace the origins of the Bible and of the skill of writing itself.

"Do not tell your wife where you hide your money," one ancient scribe wrote. At its peak, Ugarit was once one of the world's most cosmopolitan cities, according to archaeologists, trading with Mesopotamia and Egypt. The tablets found there were written in one of the world's earliest alphabets, and speak of the Baal worshipping Canaanites, a people and a religion that the Hebrews or Israelites contended with when they arrived in Palestine shortly after Ugarit was destroyed about 1190 B.C. Archaeologists do not know what caused the city to be abandoned by its people or what caused a great fire that destroyed the city, but they guess it was an earthquake or a war.

The discovery of the tablets "is on a par of importance with the discovery of the Dead Sea Scrolls," says Frank Moore Cross, professor of Near Eastern languages and civilizations at Harvard University. "It is difficult to exaggerate their importance. They give us the literature, the mythology, the religion, of the Canaanite culture . . . which is the background out of which the Israelite religion emerges. It permits us to put biblical literature in its original context."



# Three new writers begin Sunday School comments

Three new writers of Sunday School commentaries began their six-month assignments with the January 3 lesson. They are V. Gayle Alexander, pastor, First Church, Tupelo, Bible Book; Jimmy G. McGee, pastor, First Church, Grenada, Uniform; and M. Dean Register, pastor, First Church, Gulfport, Life and Work.

Alexander and his wife, the former Keliea Shanks, have two children, Melanie and Nathan. Tupelo pastor since 1983, he is a graduate of Union University, Jackson, Tenn., and has master of divinity and doctor of ministry degrees from New Orleans Seminary. He was ordained by the Laneview Baptist Church, Trenton, Tenn., in 1960.

Alexander's pastorates have all been in Mississippi and Tennessee. He moved to Tupelo from First Church, Alamo, Tenn. Other Mississippi pastorates included New Henleyfield, Picayune, and Mt. Pleasant, Bogie Chitto.

In Tennessee, he was chairman of the board of trustees for the state paper, the Baptist and Reflector; chairman of the Administrative Committee and secretary of Tennessee's Baptists' Executive Board; and vice president of the board of trustees of the Tennessee Baptist Foundation. He has been on the faculty of Union University in the Department of Religion and was a writer for the Sunday School Board's Life and Work Annual, 1981. These are only a few of his many activities in denominational service.

McGee, pastor at First, Grenada since 1980, was born in Jackson. He is a graduate of Mississippi College and New Orleans Seminary. He and his wife, the former Catherine Sansing, have three children.

McGee was ordained by Prentiss Baptist Church in 1958. His pastorates

have included Old Silver Creek Church, Silver Creek; Old Hebron Church, Newhebron; Arcola Church, Arcola; First Church, Greenville (associate pastor); and East McComb Church, McComb. At the latter, he served for 12 years.

McGee has been a member of the Mississippi Baptist Convention Board and its Executive Committee; a trustee of Mississippi College; and a member of the Planned Growth in Giving Task Force. He has gone on stewardship missions to Zimbabwe and Hawaii, and has written devotionals for the Baptist Record.

Register was born in Madison, Florida, but considers Adel, Georgia, his hometown. He and his wife, Sharon, have two children, Heather and Wesley. His degrees include doctor of theology and master of divinity from New Orleans Seminary and bachelor of arts from Valdosta State College in Georgia. He moved to Gulfport in 1985 from the pastorate of First Church, Franklin, N.C. Before then, he had served as pastor of Enon Church, Franklinton, La. and as associate pastor at First Church, Brunswick, Ga.

In writing, he has been a columnist for The Franklinton News and for the magazine, Sunday School Leadership. He has contributed articles to The Theological Educator, Proclaim, Pulpit Digest, Layman's Bible Dictionary, Advanced Bible Study Quarterly, Baptist Record, and other publications.

In denominational service, he is now a member of the Committee on Evangelism and Education of the Baptist World Alliance. He formerly was on the General Board of the North Carolina Baptist Convention and was pastor advisor for Baptist Student Unions of the Mississippi Baptist Convention.

## Free fall . . .

(Continued from page 3)

situation. In December alone, the Southern Baptist Foreign Mission Board transferred almost \$200,000 intended for capital needs all over east Asia to the Japan mission organization's operating budget.

Europe is another trouble spot. The dollar fell to a new low against the German mark in December and continues to lose value against the Swiss franc, English pound and other currencies.

Especially hard hit are institutions like International Baptist Theological Seminary in Ruschlikon, Switzerland, which gets much of its financial support in U.S. dollars. Through the Foreign Mission Board, Southern Baptists funded about one-third of the seminary's 1987 budget in dollars.

Other significant dollar contributions come from other American sources and from the European Baptist Convention, composed of churches with predominantly American congregations.

Mission planners agree that the decline of the dollar is forcing three difficult but potentially positive steps: An intensive effort to manage mission work more efficiently with less money, a thorough re-evaluation of current strategies and a creative search for new ones.

## Double . . .

(Continued from page 3)

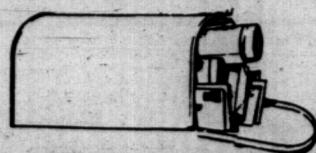
Hinson said the church was manned by at least six members, who spent Christmas Day and the five days following "monitoring, assisting, counseling and doing personal work. We know of at least six people who made professions of faith in Jesus Christ."

Hinson said: "I am grateful God gave us the privilege of doing this."

He said the church provided food, in cooperation with the Red Cross, and has received the promise of aid — money, dried food, blankets and Bibles — from Operation Blessing, an arm of the 700 Club. "The folks who raise funds for television ministries have been made to look pretty bad (this year), but they have put about \$30,000 into this (relief efforts)," Hinson said.

"The local Baptist pastors, with the assistance of the associational director of missions, have committed themselves to administering the funds of churches who wish to send contributions. People who wish to contribute can send funds to First Baptist Church, P.O. Box 1835, West Memphis, Ark. 72301 and carefully mark the envelopes 'Disaster Funds,'" Hinson said.

Dan Martin is BP news editor.



# Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

## Tribute to Paul Harwood

Editor:

On Dec. 7, 1987, Rev. Jesse Paul Harwood, pastor of College Hill Heights Church, Oxford, died suddenly of a heart attack. Bro. Paul had served as pastor, teacher, and friend since 1978. He was a member of the Mississippi Baptist Convention Board and worked as associate recording secretary for 10 years; was chaplain of the Civil Air Patrol, and was formerly moderator of the Lafayette County Baptist Association.

Bro. Paul Harwood was a dedicated man of God, caring pastor, loving husband, and devoted family man. We witnessed many of the skills and talents Bro. Paul possessed being employed in every aspect of the Lord's work. From his intricate carpentry work and all-purpose handyman repairs to his carefully crafted sermon text and joyfully executed ministerial duties, Bro. Paul demonstrated a faithful stewardship of his abilities.

Paul Harwood walked with God every day. We will miss him, but as in Philippians 1:3 "I thank my God upon every remembrance of you."

Nina W. Rikard  
College Hill Heights Church  
Oxford

## Affinity and animosity

Editor:

I have just finished reading a sentence in David Hume's *The History of England*. It is: "The people are thrown into agitation; and few instances occur of more violent dissensions, excited by the most material differences in religion, or rather by the most frivolous, since it is a just remark that the more affinity there is between theological parties, the greatest commonly is their animosity."

Sounds familiar.

Charles R. Lundy  
West Point

## Christmas miracle

Editor:

I just had to write to tell you about a very special Christmas miracle.

I've always been deaf in my left ear and was recently told by a specialist that there was no hope of my ever hearing out of that ear, even with surgery.

On Dec. 22, 1987, we had gone to my parents to open gifts, sing Christmas carols, and visit with family and friends. After we returned and went to bed, a most remarkable thing happened. For the first time in my 25 years of life, I started to hear through my left ear! Although words are not plain, the sounds are there. That's more than I've ever had.

The next step is to save the money to have the surgery. My childhood doctor told us that there is a tube from my nose to my ear that had collapsed.

Unfortunately, he passed away several years ago. Now all I have to do is find a doctor who is willing to do the surgery. I hope this won't be very hard since the last doctor thought

there was no hope but, fortunately, was wrong. The will of God is much more powerful than any number of specialists.

Christmas is a time for miracles. God proved that when he sent us Christ on that wonderful day!

Bonnie Welch  
Winona

## Come to our senses

Editor:

What difference will it make, who controls the Southern Baptist Convention when God has withdrawn His Holy Spirit?

It seems to me that the day is about over when such small men cast very long shadows.

Jealousy will be with us as long as the church gifts and baptisms are published in the state papers without publishing all salaries and allowances of convention personnel. I do not mean salary group or range.

Why not, at the end of the year, list the top 10 churches for gifts and baptisms and then list the top 10 per capita baptisms and gifts.

Judas wanted to control the purse, and it seems that his family is still with us.

I hope we will come to our senses, repent, and get on with the work that God has called us to do. I have been preaching 41 years, and that is what God called me to do, and I have no other ambitions.

It is my prayer that we will love each other and not tear each other until we are dead.

William Irwin, pastor  
Calvary, Holly Springs

## Northwest service

Editor:

Thirteen years ago we felt God calling us to the Northwest, a place that is still a pioneer area and workers needed. As a layman, I was able to transfer in the company I work for. We asked our church (Pleasant Hill Baptist, Columbus, MS) to pray with us in finding the place God had for us. Almost a year passed before we got a call and were asked, "Would you like to go to Grangeville, ID?" We accepted, knowing this was where God wanted us to serve.

When we arrived the church was young and meeting in an Odd Fellows Hall. Two years later we moved in our church building. The pastor we had for the next 10 years is now a church starter for the Utah-Idaho SBC.

Our pastor last Sunday stood in the pulpit and told us the new suit he was wearing was bought by the Mississippi Baptist men.

I would like to take this opportunity to thank all who took part in this effort. You will never know how much it is appreciated, not only by the pastors but by the churches also.

We covet your prayers as we continue to work in this area that God will continue to work and people will come to know the Lord. We also ask our friends and family to pray for our son who is in Bible College preparing for the gospel ministry that God will continue to supply his needs.

Bill and Helen Webster  
Grangeville, Idaho

## Family ministry

Editor:

I want to publicly commend Dr. J. Clark Hensley and the Family Ministry Department of our state convention. My wife and I were on the faculty of the Marriage Enrichment conference at Gulfshore and I was impressed again by the need for all couples to take advantage of the opportunities afforded by our state convention to make good marriages even better. We are not likely going to witness a great harvest for the Kingdom of God if the family unit is not strengthened. Let us join hands and hearts in prayer that a great awakening of God's love and power may begin with each marriage and with every Mississippi Baptist family.

Dean Register, pastor,  
First Church, Gulfport.

## A great lady

Editor:

I too have very fond memories of Marguerite Briscoe who went to her heavenly home on Nov. 22, 1987. Several years before my husband and I moved to Jackson, I first met Marguerite when she visited in 1972 our Biloxi First Church.

A month after we arrived in Jackson in 1974, I joined Marguerite Briscoe's prayer group each Monday at 10 o'clock for an hour. This was a gathering of Christian ladies from various denominations of faith. Among the group were a Catholic lady, a Chinese Baptist, and several of Methodist and Lutheran faiths.

This prayer group was a witness to many persons who were not directly affiliated with regular church attendance. Many of these ladies were helped by sharing their requests for prayer in each one's behalf.

Marguerite was a great Christian witness and soul winner among the young people of our First Church, Jackson. She was active in all phases of young people's activities. She was "one of them" on youth outings, Bible retreats, picnics, and various meetings at our church.

Upon entering a nursing home in Centerville, MS. in 1984, Marguerite asked me to continue the Monday morning Prayer Group. We still meet regularly and witness to persons we come in contact with in our dear precious friend's memory.

I am grateful for knowing Marguerite Briscoe who practiced a Christian life such as the Apostle Paul preached about. She is and always will be in my memory as a great lady for Jesus Christ.

Mitzi Waltzer Leigh  
Jackson

## March 19, 1887, Tengchow

"Where is the silver and the gold that should be in the Lord's treasury to send out those men and women who are asked to be sent to the heathen? Alas! Alas! Some are adding more fields to their broad lands, some are laying up in banks, some are spending in selfish indulgences. So these heathen souls go down to death without ever hearing the name of Jesus. In the day of judgment, at whose door will lie the sin?" — Lottie Moon



# Assignments advance FMB news system

RICHMOND, Va. (BP) — The Southern Baptist Foreign Mission Board has moved to within one step of completing overseas staffing of a communications system which will feature the firsthand reporting of missions by professional missionary correspondents assigned to four regions around the world.

The board has named Mike Creswell, associate editor of the FMB's magazine, *The Commission*, as overseas correspondent and communications consultant for Europe, the Middle East, and North Africa.

Creswell, 38, joins two others already in the system, career missionaries Michael Chute, 37, for Asia and the Pacific, and Craig Bird, 38, Africa. Together the three have 50 years of professional communications experience.

At its December meeting, the board appointed Creswell and his wife, Christie Hanshaw Creswell, as career missionaries. She will be a church and home worker and assist him in his regional duties.

Earlier, the board reassigned Chute from the overseas correspondent and communications consultant role for the Americas region to the same role for Asia and the Pacific. His wife, Katherine Benge Chute, who has 10 years of professional communications experience, will work as communica-

tions projects coordinator for the region.

Chute, assigned to the post for the Americas shortly before returning home on furlough in early 1986, previously was communications coordinator for the South Brazil Mission in Rio de Janeiro. He was managing editor of the Missouri Baptist news-journal, *Word and Way*, before appointment in 1982.

Bird, former feature editor of Baptist Press, news service of the Southern Baptist Convention, and his wife, Melissa Jackson Bird, are completing language study in Kenya.

The addition of the Creswells leaves a vacancy only for the Americas, the region which covers mission work throughout Latin America and Canada.

The overseas correspondents' main function will be to intensify efforts to tell the story of missions through a variety of channels to U.S. audiences.

Creswell, Chute, Bird and their wives will set up offices respectively in Brussels, Belgium; Hong Kong; and Nairobi, Kenya. Before they leave for the field next summer, the Chutes and the Creswells will complete a period of orientation at the FMB home office in Richmond, Va., and the Creswells will undergo seven weeks' orientation for new missionaries at the Missionary Learning Center in Rockville, Va.

# Single adult meetings set across Mississippi

Following the theme "Churches and Single Adults Growing Together," a series of singles' rallies will be held in nine areas in January and February.

The first for area VII will be held at Parkway Church in Natchez, Jan. 22-23 with Edith Dykes, Natchez, coordinator. This seminar type program will start with supper Friday night and conclude after lunch on Saturday. Along with J. Clark Hensley, single adult consultant for the MBCB, a number of local and area leaders will participate in seminars and features. Registration for this seminar is \$10 including two meals. Write or call Adams-Union Baptist Association, 139 D'Everaux Drive, Natchez, MS 39120 — telephone 442-5339. This prior registration with fee applies only to the Natchez seminar.

On Friday night January 29 only the following rallies will be held.

First Church, Tupelo, Area II will feature Tim Cleary, single adult consultant, Baptist Sunday School Board. Don Trammell, West Jackson Street Church, Tupelo, is area coordinator.

First Church, Greenville, Area III with Mrs. Gordon (Dianne) Swaim, director of single adults, Immanuel Church, Little Rock, Dionne Williams, Greenville, coordinator.

Rusty Barksdale, minister of

singles, First Baptist Church, Jackson will be the speaker at Starkville, First Church, Area IV with Sam Dowdle, Columbus, as coordinator.

Highland, Meridian, Area VI with Mike Romeo, counselor, Gulf Coast Jr. College and consultant with Single Adults, Gulfport as resource person. Ron McGee, Meridian, coordinator.

Temple, Hattiesburg, Area VIII J. Clark Hensley, Jackson will address the group with Richard Davis as coordinator.

Two groups will meet on January 30.

First Church, Horn Lake, Area I will also feature Tim Cleary with Mrs. M. C. (Helen) Johnson, Clarksdale, coordinator.

First Church, Biloxi, Area IX will be led by Macklyn Hubbell, New Orleans Seminary, with Mike Romeo, coordinator.

All of these sessions will begin at 7 p.m.

Area V will hold its rally Feb. 5 at First Church, Jackson, with Rusty Barksdale coordinator, and will feature Harold Ivan Smith, author and lecturer, Kansas City, Mo.

This rally will be followed on the week-end by a Divorce Recovery Seminar (for divorced, never married and widowed) led by Smith.

# Rural U.S.: potential for churches

By Pat Cole

LOUISVILLE, Ky. (BP) — Despite the dwindling number of family farms, "a lot of room" remains for church growth and new churches in small-town and rural America, a Southern Baptist Home Mission Board specialist on rural ministries reported.

"There's a false notion that rural America is being depopulated," said Gary Farley, associate director of the board's rural-urban missions department. More people are living in rural America now than at any other time in history, he noted.

Farley was a keynote speaker at a small-church conference in November at Southern Baptist Theological Seminary in Louisville, Ky. The conference, jointly sponsored by the seminary's Dehoney Center for the Study of the Local Church and the board, was designed for pastors and other leaders of churches with fewer than 300 members.

"We need to win the cities," Farley declared, echoing a frequent missions emphasis, "but there are 61.4 million people living in rural areas or in small towns."

The family farm crisis has forced many rural people out of agriculture, Farley acknowledged, but he said many former farmers have taken up new residences in small towns or in the fringe areas outside small towns.

Noting the family farm has "been in a crisis" for much of the 20th century, Farley predicted family farms will continue to be replaced by corporate farms. Some farmers, he said, will contract to grow crops for corporations, and others will seek new occupations.

"A lot of people will change their way of living and a lot of churches that have been farm churches will become factory worker churches or weekend churches," he said.

Farley also foresees a reorganization of communities, noting regional trade centers will become the economic focal points in some parts of rural America.

Farley believes an interest in rural revitalization by the federal government will prompt developers to invest more in rural America.

Retirement communities will spring up along lakes and other recreational attractions in rural areas, he added.

Large manufacturing plants will locate in small towns strategically located near interstate highways, causing unprecedented population growth, he said. New automobile plants near Spring Hill, Tenn.; Smyrna, Tenn.; and Georgetown, Ky., are examples of this pattern, he noted.

As a result of such trends, "there will be more churches and more diversity," said Farley. "We're going to have to do church differently."

Cole writes for Southern Seminary.

Forgive others often, yourself never.  
Syrus

International crime now costs \$400 billion a year.

# Maryland-Delaware moderates organize

ANNAPOLIS, Md. (BP) — About 40 Maryland/Delaware Baptists dedicated "to promote, preserve, defend and enhance our heritage as Southern Baptists" adopted objectives and an organizational structure and elected officers in a meeting at Heritage Church here in mid-December.

Members of the group, most of whom attended a previous meeting in November at Forest Baptist Church in Upperco, Md., agreed to call the organization "Friends of the Southern Baptist Heritage."

At the November meeting, the group voted to form an official organization and appointed a temporary steering committee to recommend purpose and objective statements and a structure to implement the objectives. Wayne Kempson, chairman of the temporary steering committee and pastor of First Church, Waldorf, Md., presented the committee's report at the second meeting.

The group adopted the purpose and objective statements and the committee structure, and elected Ralph Ehren, pastor of Colesville (Md.) Church and immediate past president of the Baptist Convention of Maryland/Delaware, as its chairman.

The purpose statement adopted by the group reads: "Our calling is to see all persons come to a saving faith in

the Lord Jesus Christ. We believe that God has given to Southern Baptists a unique avenue whereby we can summon a lost world to faith in Christ. Thus, our purpose is to promote, preserve, defend, and enhance our heritage as Southern Baptists so that the cause of Christ might not be hindered."

Kempson said the aim of the group will be to promote "an authentic understanding of our Southern Baptist heritage. We really don't have a theological agenda. We believe there is a heritage of Southern Baptists... (and) it can be established with an unbiased survey of history."

An explanation supporting the purpose statement in the document identifies a "dynamic fellowship" in Southern Baptist heritage. "Fellowship which unites diversity of theology and method in a cooperative effort for the sake of missions lies at the heart of who we are as Southern Baptists," the explanation statement concludes.

A priority of a fellowship committee of the group will be to foster relationships with leaders of the Conservative Evangelical Fellowship, a Maryland/Delaware group in sympathy with a nine-year effort nationwide to turn the Southern Baptist Convention toward a more conservative stance.

# Book Reviews

THE EMMANUEL FACTOR; Price, Nelson L.; Broadman, Nashville; 1987.

The author is pastor of Roswell Street Baptist Church, Marietta, Ga., and was president of the Pastor's Conference of the Southern Baptist Convention in 1987. He has also served as president of the Georgia Baptist Convention for two years. He has written extensively and is in much demand as a speaker.

The book contains eight chapters. Some of the titles are "God with Us in History," "God with Us in Hedonism," "God with us in Harmony," "God with us in Holocaust," and "God with us in Holiness." The author seeks to illustrate how God has been with us in various areas of our lives. As one can readily tell, it is largely a book of sermons.

The book is easy to read and contains some good, illustrative material for pastors and other speakers. — Reviewed by Greg Potts, pastor, Providence Church, Meadville.

Twelve countries have achieved nuclear bomb capacity; global arsenals total 65,000 nuclear warheads or missiles equivalent to 25 billion tons of TNT (2 million times size of Hiroshima bomb); scientists calculate the world could not survive nuclear war if more than 1,000 warheads detonated.

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# Baptists treat wounded after clashes in Gaza

By Art Toalston

GAZA (BP) — Dean Fitzgerald has been tending to some of the victims of mid-December clashes between Israeli troops and Palestinian protesters in Gaza.

The Southern Baptist missionary physician was unable to treat a 17-year-old Palestinian who had been shot in the neck Dec. 15. The wound was too severe. The boy died. The same day, Fitzgerald operated on a young Palestinian man's arm. A bullet had blown apart an artery. The doctor reconstructed the artery using a vein from the young man's leg. Several days earlier, Fitzgerald treated the wounds of a Palestinian man and his daughter.

Tension heightened in December as Palestinians hurling stones and other objects were countered by Israeli troops' gunfire. "We've never seen it like this before . . . so much tension and fighting and bloodshed and killing," said Fitzgerald of Waco, Texas, who has worked in Gaza since 1978. Gaza came under Israeli control when it was taken from Egypt in the 1967 Six-Day War.

Workers at the Baptist Center of Culture and Light received a threat Dec. 15 that the center would be bombed if it stayed open. The center closed and will reopen "when this blows over, whenever that is," Fitzgerald said.

The ministry operates a lending library and offers classes in English and handicrafts.

Clashes between Israeli troops and Palestinians in mid-December have claimed nine protesters' lives, Israeli forces said, but Palestinian sources put the death toll at 15.

Eighteen Southern Baptist missionaries in Gaza are staying at home as much as possible. "We don't want to get into anything we can't manage," Fitzgerald said. "You could get caught in a situation where you get trapped between the demonstrators and the army shooting at them."

In 1972, Southern Baptist missionary Mavis Pate was killed near a refugee camp in Gaza when Arab guerrillas ambushed the car in which she was riding. The driver, now-retired missionary Ed Nicholas, and one of his three daughters also were wounded.

Sunday services were held Dec. 13 at Gaza Baptist Church, but church activities during that week were canceled. Classes for 50 students at the Baptist-sponsored School of Allied Health Sciences were called off several days before Christmas vacation was to begin. A dozen of the students were volunteering their services at the Ahli Arab Hospital where Fitzgerald works.

The hospital was operated by Bap-

tists until 1982, when control was returned to the Anglicans, its founders.

Fitzgerald said about half of the hospital's 50 beds are filled with people injured in clashes with Israeli troops.

In Gaza, a population of more than 630,000 Palestinians is squeezed into territory 25 miles long and four to five miles wide, making it one of the world's most densely populated locations. The people are 98 to 99 percent Muslim. Some 25,000 Jewish settlers live in about 8 percent of the land.

Fitzgerald noted the frustrations of Gaza's Palestinians "have just boiled over."

"Nearly everybody around here seems to think that violence is the way to deal with the problem," said Fitzgerald, referring to Gaza's Palestinians and Israeli troops. "They all think that the only way to deal with the other group is to forcibly do something to them."

"We know that love is a lot stronger than force. Force seems like it's triumphant in every respect, but love really is a better way. I hope our Christian brothers and sisters and our missionaries here will still be able to show that God is love and that his love is a legitimate way to deal with problems."

Art Toalston writes for the FMB.

## Med Center hires two new assistant administrators



McKinnon

Gore

Mississippi Baptist Medical Center has recently hired two new assistant administrators, Bill McKinnon and Dan Gore.

McKinnon comes from Baylor University Center in Dallas where he was administrator/assistant vice-president at A. Webb Roberts Hospital. Prior to that he was vice-president of regional operations at Hendrick Medical Corporation at Hendrick Medical Center in Abilene. McKinnon attended the University of Texas in Dallas where he graduated

with a B.A. degree in psychology. He also received a B.S. degree in nursing from the University of Texas in Arlington and a M.A. degree in hospital administration from Trinity University in San Antonio.

McKinnon and his wife Marcia have two sons, Chris, 6, and Adam, 5.

Gore comes from Victoria, Texas, where he was assistant administrator for Professional Services of Citizens Medical Center. He also has had experience as director of pharmacy for the Hospitals Equities, Inc., hospitals in Houston, Texas, and director of pharmacy, receiving and general stores at Hinds General Hospital in Jackson. Prior to his hospital experience he was in retail pharmacy. He is a graduate of Cinton High School, Clinton, Miss., and received a B.S. degree in pharmacy at Samford University in Birmingham. He and his wife, Sylvia, have one daughter, Laurie.

## DeOliveira to enlist ethnics

RICHMOND, Va. (BP) — An ethnic relations consultant — a first for the Southern Baptist Foreign Mission Board — has been hired by the Richmond-based organization to challenge members of 6,000 Baptist ethnic churches to become missionaries.

Geriel (Jerry) DeOliveira began duties this month as ethnic church relations director in the missionary enlistment department of the board.

He will work with Southern Baptists whose primary language is not English or who are from homes where the primary language was not English.

DeOliveira, 45, born and reared in Brazil, has "a rich cross-cultural" background, said Bill Morgan, director of the missionary enlistment department. He has been a member of Korean and Hispanic churches, and the pastor of multicultural churches.

# SCRAPBOOK

## On shovels and pokers

Sometimes, I feel bad that I'm not doing the good works that other Christians are doing. I was putting wood in the heater and was using the poker to move the coals and wood around when I thought about how much less the shovel is used.

Nevertheless, it was there alongside the poker when needed. When the shovel is needed, the poker just won't do. You can't scoop up ashes with a poker. Though the shovel may not be used as often as the poker, it is just as important.

I may not have the same talents as someone else and God may not use me as often, but when he is ready for me I should be there alongside the other Christians, ready to be used.

We all have our part in his plan.

—Linda S. Leach  
Greenville

## Song for Honduras

Morning wakes up quietly and brings another day  
People come from miles around, more and more each day  
The need is never ending there, and we give what we can give  
Their needs are no less than ours; they simply want to live  
Evening comes as quietly as the dawn, and everything is still  
The feelings I am feeling now are feelings that are real  
Stars in the Honduran sky shine brightly up above  
As I lie there looking at them, once again I feel God's love.  
The need in their eyes is still clear in my mind  
And I would love to lend my hand and heart, if only for a time  
The warmth in their eyes is something money can't buy  
And I would love to touch their hearts the way that they touched mine  
Now when I look at the stars that make me feel so small  
I think of those I've come to love, and wonder at it all.

—William A. Dollahite  
Hollandale  
(Written while on a volunteer medical/dental mission to Honduras.

## In his presence

As I looked at the grass, the flowers and trees  
I saw God;  
The leaves being stirred by a gentle breeze  
And I saw God;  
Some things not seen but one can hear  
Let's me know that God is near,  
The running waters, the whistling wind  
He is the Beginning and the End.

I looked at the stars, the moon, the sun  
And I saw God;  
The many wonders that he had done,  
I saw God;  
As I knelt there on bended knee  
I thought of much I could not see,  
All at once I felt set apart  
For I knew God was in my heart.

—Lucille Tallant  
Bruce

## A hand to hold

The pain is real,  
The fear is old;  
But you'll be fine  
With a hand to hold.

The stings are fresh,  
A thousandfold;  
But you'll get through  
With a hand to hold.

An offered hand — of price untold —  
And you can make it with a hand to hold.

The worry strong,  
The doubt is bold;  
But you'll be fine  
With a hand to hold.

The way is long,  
Both strange and cold;

But you'll get through  
With a hand to hold.

An offered hand — of price untold —  
And you can make it with a hand to hold.

A hand of white,  
Or black, or gold;  
T'is Jesus' hand  
For you to hold!

An offered hand — of price untold —  
And you will make it with his hand to hold.

—Mrs. D. F. Crowe  
Greenville

It seems that my life has suddenly  
come into the hands of others;  
And tossed to and fro amidst the  
hurts, turmoils, of the people that I  
see and talk with.

And that I have no control over my  
destiny, but still I feel God's presence  
in my life as never before . . .

It's as tho' the storm may soon pass  
and possibly there could appear  
bright sunny, happy days that I've  
never experienced before;

Oh, how I look forward to these days  
when my frustrations and fears have  
passed;

And feel the peace and serenity in  
my heart and soul;

And yet I know God is with me all  
the time.

—Tex McPherson



# Faces And Places

by anne washburn mcwilliams

## Lillian Dorris Thornton

"My, she looks like Katharine Hepburn!" I thought as she came down the walk to meet me. She looked regal, dressed in a rose-colored suit, a brooch at her throat, her white hair piled high, her blue eyes flashing fire. She looked in command of life and all it had to offer her. And at age 91, she definitely is. There's nothing wishy-washy about her.

I first knew Lillian Dorris Thornton during the years that she and her husband, the late Duke Thornton, published the *Baptist Record* — 1956-1966. Since 1967 their son-in-law, Ben Cain, has been our publisher.

In her living room at 124 Ashcot Circle in Jackson she had a roaring fire going. Naturally, she built the fire, like she does all other work around there, such as cooking and housecleaning and mowing the yard. (Except that grandsons rake the leaves for "Ninny.") Above the couch hangs a picture of her at 20, the year boys from Montgomery County voted her the "Sweetheart of Yalobusha County."

That day she was getting ready to fly to Kansas City to visit one of her daughters, so she would have to miss a Sunday or two of teaching her Sunday School class at Broadmoor Church.

"My class has about 11 members in it now," she said, "and the oldest is 92. The class means as much to me as it does to them." When she goes out to visit prospects, they are hard to find. "They are supposed to be women born before 1901, and that does make it difficult. We might look for a person on our list, and she will be in the nursing home or gone to visit another one of her children, or something." Only two in the class still drive, and they take turns chauffeuring the others to visit nursing homes and members and

prospects.

Before Broadmoor days she and Mr. Thornton were members of First Church, Jackson, where she for a time was "superintendent of the junior department" in Sunday School. "Owen Cooper was one of my helpers," she recalled. "I still see lots of my 'juniors' roundabout Jackson."

One of a dozen Dorris children, she was born near Winona, but she married Duke Thornton September 5, 1920, at First Baptist Church, Water Valley.

In nine decades she's been a school teacher, home demonstration agent, newspaper writer and publisher, and a cattle farmer. While a home demonstration agent, she won a trip — all over the East — and charged herself a new suit to wear. In 1918, she had met Duke, who was working with the newspaper in Water Valley. His uncle, a Baptist preacher (also named Duke Thornton), preached one Sunday in 1920 at Water Valley. That morning he said, "Duke, why don't you get that girl to marry you while I'm here, and then I won't have to come back again for your wedding?"

So that afternoon Duke proposed, and they got married that night. She wore her suit, not yet paid for. The person who wrote out their marriage license decided not to charge for it. A jeweler gave them the ring free. Lillian picked her bouquet free from a friend's yard. Her landlady sang a song at the wedding, free. "It was the cheapest wedding I could ever have gotten!" she said.

During the 48 years of their marriage they lived in Water Valley, Brandon, Jackson, Philadelphia, and then back to Jackson. In Philadelphia, they owned and published the *Neshoba Democrat*. Besides other writing, she

wrote a column, "The Duke and the Duchess." Later, he founded the Thornton Publishing Company in Jackson, and she worked with him in that. When he died of a heart attack in 1968, he had been retired for only a year, in which time he had operated a 112-acre cattle farm near Raymond.

Then Lillian was deeply grieved. But she was not finished — not by a long shot. "You can't feel sorry for yourself. I decided, 'I will accept it.' The best advice I ever had, my lawyer gave me then. He told me not to make changes like other widows did. I kept the farm. Working on it kept me from dying of grief and memories."

For the next 13 years she drove every day the 30 miles from north Jackson to the farm near Raymond, to manage the farm — house, garden, hay fields, herd of black Angus, barn, ponds, and fruit and pecan trees. She kept this up until she was 84, doing everything but bale the hay. She grew a garden, canned foods, and filled freezers. She picked berries and fruits and made preserves and jellies. She fed and clipped and sprayed cows, and gave them hypodermics. She could repair a gate as well as anyone, or climb up on the farmhouse and repair the roof. She sold her 100 head of cattle in 1981.

Once she told a reporter, "I plan every hour of my day. Time is of the essence. I plan as far ahead each week as I can. I make a list of things I need to do each day and check them off as I go. And almost always I complete that list by the end of the day." (Those lists sound like my Mama.)

"I just love old age," she added. "I have so much fun. Every day is so full for me."

(Continued next week)



Lillian Dorris Thornton

## New breed of bivocational minister emerges in SBC

By Jim Newton

JACKSON, Miss. (BP) — A new breed of bivocational minister is emerging, members of Southern Baptist's National Council for Bivocational Ministries were told during their annual meeting.

The new breed is both young and old who intentionally work in two vocations, support themselves financially with a secular job while serving in a church-related ministry.

It includes young people who decide as college or seminary students to become bivocational ministers and older ministers who continue their ministries after retirement.

In the keynote address to about 40 Southern Baptists attending the council's annual meeting, David Q. Byrd, dean of the Boyce Bible School at New Orleans Seminary, described the trend of retirees serving as bivocational ministers.

Dale Holloway, national consultant for bivocational ministries with the Southern Baptist Home Mission Board, said Southern Baptists in recent years seem to have developed a new attitude toward bivocational ministers.

In the past, Holloway, a bivocational minister from Florence, Miss., said, bivocational ministers were considered second-class, uneducated failures who could not make it as a real minister.

Within the last few years, however, Baptists seem to have caught a new vision of how God can use the gifts and talents of bivocational ministers.

"Intentional bivocational ministry" fellowships have been organized during the past year at both Southwestern and New Orleans Baptist theological seminaries, Holloway reported. A third such fellowship has been approved and is in the process of being organized at Southern Baptist

Theological Seminary.

James Greene, director of youth and campus ministries for North Carolina Baptists, urged Baptist businessmen with jobs available in cities where the six Baptist seminaries are located to hire and train intentional bivocational seminary students and transfer them to geographic areas where new churches are needed when they complete their seminary studies.

Contact has been made with the national Baptist Men's Fellowship to encourage Baptist laymen to become involved in hiring and using bivocational ministers.

Nearly 35,000 ordained Baptist ministers in the Southern Baptist Convention are not actively serving any church, he added. Most of them are working in secular employment until they can find churches that will employ them as full-time pastors.

Byrd pointed out a decreasing number of young people are committing themselves to the ministry. At the same time, Americans are living much longer, and Baptist ministers who retire between ages 62 and 65 often have 20 more years of effective ministry.

"Ponder the potential," he suggested, "of thousands of senior Southern Baptist ministers who welcome an opportunity to serve after retirement. They don't need much salary — they just need a challenge and a place to serve. Let's give it to them." The council, meeting in Jackson, elected as vice president, Ken Cook, pastor of Line Creek Church, Morton, and public relations staffer for Mississippi Power and Light Company. President is Glen Ailshie of Mullins, S.C.

Jim Newton writes for the HMB.

## "Pray that all may hear"

(Continued from page 2)

about those things on our prayer lists, if we leave out this element of thanksgiving, we will neglect an aspect of prayer which God commands. Sometimes we get so caught up in the overwhelming needs that we or others face that we forget to tell God "thank you."

Paul was saying here that Christians have an obligation and a responsibility to involve themselves in praying for others who are out on the front lines of the battle for the souls of humanity. But this praying should be much more than a recitation of our wish-lists for missions. It should and must be accompanied by thanksgiving.

In praying that all may hear of Christ, let us thank God for those 411 people who left home and family in 1986 to go to unknown, faraway places for the sole purpose of telling others

about Christ. Let us thank God for the nearly 4,000 missionaries who were already there. Let us thank God for his grace and mercy which allow mere human beings to participate in the greatest undertaking ever known to mankind. Let us thank God for those who have given sacrificially, prayed and supported the cause of foreign missions year after year. Let us thank God for the 185,689 people who were baptized during 1986, and for the 16,699 churches and 18,534 mission points. Let us go to God in humble gratitude for the 1.4 million patients treated at 21 hospitals and 139 clinics. Let us thank God for the way in which Southern Baptists are making a difference literally around the world for the cause of Christ. And let us thank him that he still chooses to use us.

Praying "God bless the missionaries" just simply will not get the

job done. They are out there fighting the battles, and we are back home trying to decide if we are going to take the family to Shoney's or McDonald's for supper. But we can turn it around. We can do something about it. We can pray. The challenge to Pray that All May Hear could very well make a difference in whether or not they ever hear of Christ at all.

S. M. Henriques Jr. is pastor of Clarksdale Church, Clarksdale. This is an updated condensation of a sermon preached there Nov. 29, 1987.

We live by hours and days and months and years and die by inches away wondering what's going on around us . . .

Alas . . . it is a mystery as God has told us. Just wondering, wondering, wondering . . . — By Ted McPherson, Dallas, Tex. Copyright 1988.

## Students in Norway raise a fund

OSLO, NORWAY — Students at the Baptist Theological Seminary in Norway have established a fund to support congregations, organizations and institutions facing financial difficulties. Whereas money has been

raised up to now solely by the students, it is hoped future contributions will come from others. According to Banneret, the students will decide at the appropriate time how to distribute the money.



# New Orleans graduates Mississippi group

Mississippians, or those with Mississippi connections who received degrees from New Orleans Seminary in graduation exercises on Dec. 28, included the following persons:

Daniel Robert Howard, from Poplarville, pastor of Woodville Church at Woodville, doctor of education; Allan Moseley from Montgomery, pastor of Bayou View Church, Gulfport, doctor of theology; William E. Gordon Jr., from Shreveport, son of Mr. and Mrs. William Gordon of Picayune, now pastor of Cockeysville Baptist Church, Cockeysville, MD., doctor of theology;

Albert Stewart of Vicksburg, doctorate in education; Robert Wayne Kirkland of Elba, Ala., doctor of theology.

David Allen Patterson from Raleigh, interim pastor for Little Birch Baptist Mission, Little Birch, W. Va., master of religious education; Roy Kent Campbell, from Liberty, pastor of Arlington Church, Bogue Chitto, master of divinity; Harvey Gowan Ellis II from Terry, master of divinity; Robert Shaw Faulk from Eupora, assistant pastor of minister of education and evangelism, West St. Charles Church, Boutte, La., master of divinity;

Michael David Funderburk from Hattiesburg, master of divinity; Gergory H. Johnston, from McComb, pastor of Union Church, Tylertown,

master of divinity; John T. Brock from Jackson, pastor of Shady Grove Church, Lucedale, master of divinity; Neel Grantham from Jackson, master of religious education;

E. Ladell Blanton, from Yazoo City, pastor of Myette Point Baptist Mission, Franklin, La., master of divinity; Joseph W. Hagwood from Gulfport, pastor of North Hills Church, Wiggins, associate of divinity degree in pastoral ministry; Michael Wayne Harland, Corinth, minister of youth and associate minister of music, Istrouma Church, Baton Rouge, master of church music degree; Bruce L. Hennington from Terry, minister of youth and activities at First Church, Ocean Springs, master of religious education; Dwayne Sims, Cleveland, minister of education and music, Suburban Church, New Orleans, master of religious education;

Brian Hamilton Furr, Picayune, master of divinity; Johnny Bradford Dalton from Rayville, La., minister of music at Holden Church, Holden, La. (married to a Mississippian, Teresea Dianne Dalton of Jackson), master of divinity;

James R. Moore from Jackson, master of divinity; R. Wayne Stevens, from Southaven, pastor of Strasburg Church, Strasburg, Penn., associate of divinity;

Richard D. Whitton from Jackson, associate pastor and minister of youth, Trinity Church, Laurel, master of divinity; Ray A. Williams from Bogalusa, La., pastor of First Church, Waveland, Miss., associate of divinity degree in pastoral ministries.



New Orleans Seminary conferred doctorate degrees on five students with Mississippi ties during December commencement exercises. Pictured, left to right, are: Daniel Robert Howard, Ed.D., of Poplarville, pastor of Woodville; Allan Moseley, Th.D., pastor of Bayou View Church, Gulfport. Landrum P. Leavell II, seminary president; Albert Stewart, Ed.D., of Vicksburg; and Robert Wayne Kirkland, Th.D., of Elba, Ala. Also Wm. E. Gordon Jr., whose parents live in Picayune, received the doctor of theology degree.

## Staff Changes

First, Biloxi, has called Chester Masterson as minister of youth. He moved there from Parkway Church, Natchez.

Gulfport Heights Church has called Stan Cruse as pastor. He is returning to the Gulf Coast Association from Dallas, Texas.

Elwyn Wilkinson has resigned as pastor of Perkinson Church to accept a pastorate in Granite City, Ill.

James T. Spencer has accepted the call as pastor of Roseland Park Church, Picayune. He began his pastorate there Jan. 3. Spencer went to Roseland Park from West Heights Church, Pontotoc, where he served for the last four years.

Spencer and his wife, Kathryn, have three children, Lee, 22; Trent, 18; and Kecia, 13.



## Just for the Record



Shoreline Park, Bay St. Louis, held its first GA recognition service on, Sept. 27. The theme for the service was "What A Wonderful World."

Ten girls received mission adventure badges. Pictured, left to right, are Mrs. Janet Wiggins, leader, Melinda Wiggins, Melinda Guillote, Michelle Kendrick, Jennifer Otis, Kristi LeBlance, Annette Cost, Cita Cost, Dannell Ortego, Stephanie Hatman, and Stephanie Grant.



Sardis Church, Morton, recently observed a note burning. Sardis owed \$36,600.50 in October 1984, for an addition of two bathrooms, and six Sunday School rooms. They started using these rooms Dec. 3, 1984. In November, 1987 the building debt was paid off. Those participating in the service were Pete Pearson, pastor, Alfred Sullivan, Copper Smith, L. B. Smith, R. C. Gibbons, Bartley Adcock, John Adcock, and Larry Thompson, contractor.

The children's choir of Lexie Church, Walthall, had their Christmas program during the evening worship service, Dec. 13. They dramatized "The Christmas Story" with the children singing songs through out the drama. Solos were performed by Connie Herrin, Wes Holmes, Brannon Dunnam, and Dale Rayborn. The program was concluded with choir specials.

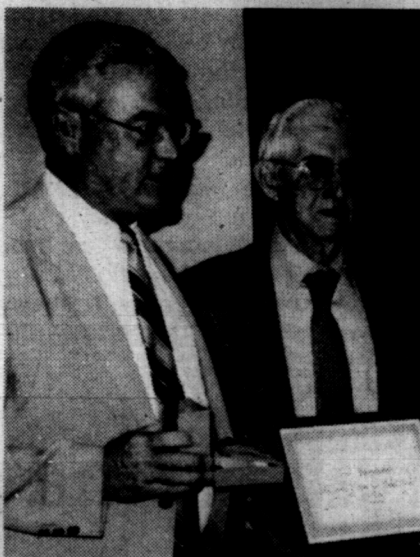
Those participating in the event were Rickie Dufrene, wise man; Dena Dillon, shepherd; Patti Hill, angel; Brian Case, shepherd; Dale Rayborn, King Herod; Heather Dufrene, shepherd; Carrie Herrin, Mary; Billy Dunnam, wise man; Wes Holmes, wise man; and Brannon Dunnam, Joseph. Choir directors are Sheila Conerly and Sharon Bennett.



## Class photograph donated to Clarke

Pictured above is W. T. McMullan of Newton, as he presents James Read, dean, a photograph of the graduating Class of 1913, from Clarke College. This class, of which McMullan was a member, was the first to graduate from Clarke.

## Names in the News



The deacon body of Arbor Grove Church, Houston, recently honored their oldest and still active deacon. Pictured on the right is Cecil Vanlandingham receiving from the pastor, Wayne King, a certificate of appreciation and a watch for his service to Arbor Grove. Vanlandingham celebrated his 90th birthday on Sept. 20. The deacons of the church honored him with a dinner.

Tim Johnson, a senior at Clarke College, has been recognized as Outstanding Young Man of America.

He is the son of Mr. and Mrs. James T. Johnson of Raleigh. He is a graduate of Raleigh High School and a 1985 graduate of Clarke College. Presently he is continuing his education through the Mississippi College at Clarke program. Johnson plans to graduate in May from MC with a BA degree in religious education and a minor in music. He is serving as

## Journeymen applications: Jan. 15 deadline

RICHMOND, Va. — College graduates who would like to work as journeymen with the Southern Baptist Foreign Mission Board must have their applications postmarked by Jan. 15.

The journeyman program is for college graduates with four-year degrees. They must be 26 years old or younger by the deadline and interested in using their skills on overseas mission fields for two years.

Applicants must be active Southern Baptists, U.S. citizens, in good physical and emotional health and qualified for specific mission tasks. They may be single or married but not divorced. Couples must be childless and married for at least a year by Jan. 15, and both must meet qualifications.

Positions are available in weekday ministries, youth work, student work, music, health care, media, agriculture, business, secretarial work, and elementary and secondary teaching in missionary schools and local schools.

Qualified applicants will be invited to attend a weekend information conference Feb. 19-20 in Richmond.

Those interested in applying for the 1988-90 program should contact the Foreign Mission Board immediately. Call Pamela Smith in the board's Personnel Selection Department at (804) 353-0151 or write to the department at Box 6767, Richmond, VA 23230.

minister of music and youth at Hopewell Church, Little Rock.

Johnson has been active in a number of campus organizations which include Clarke College Choir Singers, Fellowship of Christian Athletes, Drama Club, resident assistants, Student Conduct Review Board, Dorm Council, Baptist Student Union Council; Library Club, Student Body Association, Campus Newspaper Editor, and yearbook editor.

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# How to behave at church

By Louis Smith

"Although I hope to come to you soon, I am writing you these instructions so that, if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the Living God, the pillar and support of the truth" (1 Timothy 3:14-15).

The undisputed message of the Bible is God's revelation of Himself to sinful man. The New Testament records God's love revealed in the coming of Jesus to save whosoever will. This message is nothing less than the gospel we are called to preach to all the world. Yet, much of the Bible is given over to the response of people to God's love and how they live in the light of that love. I think most would agree that the behavior of his people often brought disappointment and shame. Today we are concerned with trouble, division, and unrest in our churches. Is it because God's children are misbehaving at his house? Paul does not say how we should behave but simply gives reasons why we must.

We must behave because of who we are. Paul calls the church a family, "the household of God." We have heard this often from our pulpits, but we have also treated one another as strangers and enemies rather than brothers and sisters. The glue of family relationships is love; and when it is absent, the door is open to misunderstanding, slander, and even violence. Jesus stated that love for one another is the distinguishing characteristic of true discipleship. If we are his family, then love leaves us no choice. We must behave.

We behave at church because of our calling. What greater status can be given to the church than to be called "the pillar and support of the truth." God is truth, and he entrusted the revealed truth in Christ to His church. It is this truth proclaimed by our ministers and lived out in our daily walk. Would there be time for misbehaving if the church took seriously its mission of being proclaimers, carriers, and living testimonies of the truth found in the Bible? The answer is obvious; and it is just as obvious that few church problems can be attributed to doctrine, the Bible, or the mission of the church. When the church remembers its calling it will be concerned about its behavior.

A word should be said about behaving in church because of where we are. Some Bible students believe the verses give one of the first indications of a place of worship, i.e., "in the house of God." Because churches are called God's house and dedicated to his glory, it seems only natural to be at our best when we are there. Too often things happen that break the heart of God and damage the influence of His church. This ought not to be.

We ought to behave. Why? Because we are made anew in his image, allowed by his Spirit to live in the light of his presence, and commanded to spend our energy and resources in telling an unruly world of his love. That should be enough to cause Christians to behave like children of God.

Louis Smith is director of the Department of Church-Minister Relations and Annuity.

## Deadline for keyboard festival entry extended

A series of area keyboard festivals will take place in 11 Mississippi towns at the end of January.

Deadline for registration has been extended to Jan. 19 from the original Jan. 14 deadline. To register, write Church Music Department, Box 530, Jackson, MS 39205.

The first six will take place Jan. 28 all at 6:30 p.m. They will be at Calvary Church, Tupelo, (area II) with Sandy Coutoumanos as festival leader; First Church, McComb, (area VII) with Carol Watts and James Bickham as festival leaders; First Church, Columbus, (area IV) with Wilson Henderson as leader; First Church, Clinton, (area V) Bill Bacon, leader; First Church, Laurel, Billy Vaughan, leader; and Temple Church, Hattiesburg, (area VIII) with Robert Goodman as leader.

Two sessions will be held Jan. 29 at 6:30 a.m. They will be at North Greenwood Church, Greenwood, (area III) with Bob Hatzfeld as festival leader, and at First Church, Pascagoula, (area IX) with Rhonda Carroll as leader.

The final three festivals will take place Jan. 30, each at 9:30 a.m. They will be at Colonial Hills Church,

Southaven, (area I) with Elizabeth Cothern as festival leader, First Church, Jackson, (area V) with Becky Payne as leader; and Poplar Springs Drive Church, Meridian (area VI) with Harry Tillery as leader.

For more information on the keyboard festivals, contact Dot Pray, Church, Music Department, phone 968-3800.

## Cancer pain control to be topic at MBMC

"Chronic Pain Control for Oncology Patients" will be presented live via satellite to Mississippi Baptist Medical Center on Thursday, Jan. 14, from 1 p.m. to 2:45 p.m. in the Busey Auditorium. The program is designed for oncology patients and family members and is airing from the Medical Learning Center, St. Thomas Hospital in Nashville, Tenn.

Admission is free, but advance registration is encouraged due to limited seating. Register by call 968-1712.

## New church has eight nations

WADENSWIL, SWITZERLAND — On Dec. 23, 1987, twenty English-speaking persons representing eight families from six nations publicly signed a "Church Covenant," indicating their commitment to constitute themselves into the Lake Zurich Baptist Church. The dedication service took place in a meeting room of the local hotel in which the group has been meeting for several months. Over fifty persons were present in the first service of this new English-language church, whose pastor, Benjamin Leslie, is a doctoral student in the University of Zurich School of Theology.

## Pinelake will walk through the Bible

Pinelake, Brandon, will sponsor a Walk Through the Bible Seminar on the Old Testament, Jan. 30, 9 a.m. to 5 p.m. For registration information, call the church at 992-2630. Cost ranges from \$18 to \$43 for a family. This range includes a \$5 discount for registering prior to Jan. 27.

## State basketball tourney dates set

The fourth annual Mississippi Baptist Basketball Tournament will take place with regional and state finals.

The regionals will be Jan. 22 and 23 or Jan. 29 and 30. The state tourney will be Feb. 26 and 27.

For details contact Charles Nicolice at 362-8676 in Jackson. Entry and roster sheets and \$60 must be returned to Nicolice by Jan. 18.

## Woodland Hills set three days of Malachi

Woodland Hills Church, 3327 Old Canton Rd., Jackson, is beginning the new year by focusing on the word of God during a Bible study Jan. 22-24. The three day session will examine the book of Malachi and how it relates to issues of everyday life. Bill Tolar, Dean, School of Theology at Southwestern Seminary, Fort Worth, Tex. will host the Bible study. Tolar has authored several Christian publications.

The January Bible study will be conducted in the fellowship hall, Friday, 7-9 p.m., Saturday, 7-9 p.m., Sunday, 8 a.m. brotherhood breakfast; and Sunday, 10:45 a.m., morning worship service.

Bill Fuller is pastor.

## Revival Dates

First, Hickory Flat: Jan. 17-20; 7 p.m.; Randy Bostick, Oakland, Corinth, evangelist; Eddie Thompson, Hillcrest, New Albany, music; R. J. Bostick, pastor.

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## Mississippi represented in fall graduating class at Southwestern

FORT WORTH, Texas — The fall graduating class of Southwestern Seminary included five students from Mississippi.

President Russell Dilday awarded 298 degrees during commencement ceremonies Dec. 18 at Travis Avenue Baptist Church.

Bobby Parker, president of the University of Mary Hardin-Baylor,

delivered the address.

Mississippi graduates included David W. Blackwell from Moselle, master of music; Bruce H. Brady Jr., from Brookhaven, master of arts in religious education; Paul Howard Gray, Tupelo, master of arts in communication; Kenneth Russell McClelland, Pelahatchie, master of divinity; Stephen Street, Columbus, master of divinity.



## New Orleans Baptist Theological Seminary CONTINUING EDUCATION EVENTS

January 1988 - April 1988

- Jan. 29 Sharing Ministry with Volunteers
- Feb. 8 Baptist Doctrine Study — Priesthood of Believer
- Feb. 9 When a Search Committee Comes
- Feb. 12-15 DiscipleYouth I
- Feb. 29 Managing Stress in Ministry
- Mar. 11-12 South Central Bivocational Ministry Conference
- Mar. 22-24 Directors of Missions Conference
- Mar. 23-24 Supervision Workshop
- Apr. 8-11 DiscipleYouth II
- Apr. 11-12 Starting a New Pastorate Successfully
- Apr. 18-22 Personal and Career Development

For more information on these and other upcoming conferences contact: Dr. Paul E. Robertson, New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, LA 70126 (Phone: 504-282-4455)

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# Agency executives criticize merger idea

NASHVILLE (BP) — Three agency executives — including the two most directly involved — have criticized the possibility of a merger between the Southern Baptist Christian Life Commission and the SBC Public Affairs Committee.

The possibility of a merger between the convention's moral concerns agency and the PAC, a standing committee whose primary responsibility has been to represent the SBC on the Baptist Joint Committee on Public Af-

fairs, arose during a Dec. 12, unofficial meeting between the three trustee officers of the CLC and four members of the PAC.

On Oct. 6, 1987, the PAC voted 8-4 that the SBC "dissolve its institutional and financial ties" with the BJCPA, and move toward establishing the 18-member PAC as a separate agency of the convention.

On Dec. 28, the 18 members of the PAC were mailed packets of information and asked to vote on whether they

favored the merger. On Dec. 22, Fred Lackey, chairman of the CLC and pastor of First Baptist Church of Athens, Ala., mailed packets and ballots to the 31-members of the CLC.

The action set off renewed controversy. N. Larry Baker, executive director of the CLC; Lloyd Elder, president of the Southern Baptist Sunday School Board, and an ex-officio member of the PAC; and James M. Dunn, executive director of the BJCPA, all strongly criticized the action.

Baker, who returned early from a holiday vacation, sent an overnight letter to Lackey calling on the chairman to "halt this improper and illegal course of action." Baker said he mailed the material to Lackey after the chairman failed to return his telephone calls.

Elder, who mailed a four-page letter to PAC Chairman Samuel T. Currin of Raleigh, N.C., Dec. 22, registering his "deepest concern" about the Dec. 12 meeting, on Dec. 28, mailed the letter to all members of the PAC and urged them to vote against the proposal until a full meeting of the committee could be held to "give prayerful and careful consideration (to the proposal) as a total, responsible committee."

Dunn, who acknowledged he was "neither invited to nor even informed of the meeting," even though the program statement of the PAC says the staff of the BJCPA is to function as the staff of the PAC, called the proposal for a merger an "outrageous violation of the well established procedures by which Southern Baptists have directed and funded their agencies through the years."

Dunn said the proposal "ignores the responsibilities of the program stewards who have been elected to the CLC and the BJCPA" and "violates the program statements of both agencies."

"This demonstrates a remarkable shortsightedness concerning the long term effectiveness of the Baptist witness in both Christian social ethics and religious liberty."

Dunn added: "Once again, those with a loaded political agenda have demonstrated their willingness to defy the repeated action of the Southern Baptist Convention in its national gatherings as messengers have repeatedly voted to continue support for the budget and program of the BJCPA. In 1984, 1986 and again in 1987, the SBC resoundingly reaffirmed its support for the BJCPA, its work, its historical program assignment and its jointness with other Baptists."

In his letter to Lackey, Baker spelled out six ways in which the action polling CLC members "is out of order."

"First, the three officers do not have the authority to take such action."

"Second, no motion was made during the Dec. 12 meeting and, therefore, the recommendation to the CLC board has no standing although it is couched in the language of an official vote."

"Third, to ask for a vote on any issue by mail ballot is illegal according to our bylaws."

"Fourth, the . . . proposal was set forth in a meeting which, according to Fred Lackey's statements to me

prior to the meeting and to the participants during the section, was not an official meeting. Thus, the meeting was one in which no formal action would be taken and from which no formal action could be initiated."

"Fifth, the action was initiated prior to additional discussion concerning the matter by Harold C. Bennett with the chairman and the executive director of the commission and without any involvement by the executive committee of the commission or the full board."

"Sixth, the cause of action was one taken independently of me as executive director, one that was taken without my consultation, input or counsel. Indeed, as executive director, I did not receive a copy of the letter to commissioners, but learned of it through phone calls from other commissioners."

"Yet, as executive director, I am responsible, according to bylaw and job description, for the 'coordination of the corporation's affairs' and I am 'to give general leadership to the commission's program of work.'"

Baptist Press asked Elder for his reaction to the question of a merger and of the mail ballot. He said he had expressed his opinion in the letter to Currin and the separate letter to PAC members, and made the letter available to the news service.

In a letter to PAC members, Elder urged them to vote against the proposal "and ask rather that it be placed on the agenda of our next meeting."

He said he is "dismayed by the call for a 'poll vote.' Are we being asked to vote to pursue this CLC/PAC merger without even opportunity for careful and prayerful consideration as a total, responsible committee? Would that not be like asking members of a local Baptist congregation to pursue merging with another Baptist church with never the opportunity for democratic process to unfold?"

In his letter to Currin, Elder questioned whether the talks Dec. 12 were something "that every member should have known about before we read it in the Baptist Press release?"

Elder told Currin he had several major concerns about the proposal.

"Not all members of the Public Affairs Committee have grave concerns about our relationship to the Baptist Joint Committee," he wrote. "It continues to be my judgment that if the new members of our committee had given the BJCPA more time for communication and understanding, you would have found members of that committee to be committed Christians, fellow Baptists, and worthy of your trust and continued relationship."

"Only eight of the 17-member committee voted for the action to pursue dissolution institutionally and financially from the BJCPA," Elder wrote.

"That is hardly a groundswell of Southern Baptist support for dissolving 50 years of significant relationship in behalf of religious liberty and separation of church and state."

He also asked for clarification about who originated the meeting between the CLC trustee officers and the four PAC members. "It seems that I hear two reports," he said.

Elder also asked Currin if he "or the

officers of the PAC have given appropriate consideration to the significant concerns of Southern Baptists as they went to their state conventions." He said that while it might be said state conventions "have no impact" on the SBC and its PAC, "however, it might also be said that Southern Baptists as they respond to issues in the state conventions are closer to the grassroots than are the eight members who voted for dissolving our ties" with the BJCPA.

The executive told Currin: "We need to slow our pace down until we get together at our next meeting and we are able to assess where we are in the work assigned to us by the convention."

Elder also alluded to a frequent criticism by those who wish to sever ties between the SBC and BJCPA that the Washington agency is not "accountable" to Southern Baptists because Southern Baptists do not "control" the agency.

"Please keep in mind that throughout Southern Baptist life there are literally dozens of areas where Baptists work together establishing accountability without having direct control. This has been true of our relationship to the Baptist Joint Committee for 50 years," Elder wrote.

He added: "The sudden change has not been in our relationship to the Baptist Joint Committee, but in the expectation of some of our committee members that accountability is to be expressed in direct control rather than in dependable, trusting relationships."

He said that for himself, he will continue to: stand for continued institutional and financial ties between the SBC and the BJCPA; urge that financial support from the SBC to the BJCPA "be sent directly to the BJCPA;" plead that the PAC remain a committee and not become an institution or agency;

Affirm the total report of the special study committee which "affirms both our involvement in continued jointness . . . and our identity as a public affairs committee to speak on those occasions that may be an exception to our jointness;" respect the staff leadership of James Dunn and those who work for him; and "to resist the concept of a PAC/CLC merger at this time of such confusion and unresolved issues."

Elder said that while he has "from time to time" had disagreement with Dunn, "I have found him to be a man of integrity, of superior ability in the area of his leadership, and one who will serve the Public Affairs Committee very ably if we give him the chance."

He also noted: "Our relationship to the BJCPA has been so far-reaching and significant through the years that I regret it is being challenged so repeatedly and with so little substantive report."

He pleaded that the PAC go back to the report adopted at the 1987 annual meeting in St. Louis, which urged continued jointness. Elder asked that the PAC "act upon it for a two or three year period until some of the present misunderstandings evaporate."



## ACTS preachers

Radio/TV Commission President Jimmy R. Allen and pastors John Bisagno and Frank Pollard (l to r) met recently to discuss plans for 1988 programs on the ACTS television network. Bisagno, pastor of First Church, Houston, Texas, is preacher on the revival-style program, "Invitation to Life," broadcast on ACTS Thursday night. Pollard will become speaker for "Word of Life," a Bible teaching program carried on Tuesday night and Wednesday morning. Pollard is pastor of First Church, Jackson, Miss.

## 'Trend reversal' shows less acceptance of premarital sex

WASHINGTON (BP) — A recent survey provides what pollster George Gallup Jr. calls "evidence that the sexual revolution of the last quarter-century may be coming to a halt."

More Americans now say they oppose premarital sex than in 1985, according to results of the survey, released in November. In the current sample, 46 percent of the American people say premarital sex is wrong. Two years ago, the figure was only 39 percent. The percentage of those saying it is not wrong decreased from 52 to 48 over the same period.

The new findings, contained in the November issue of *Emerging Trends*, amount to a "trend reversal," the pollster reports. Cited most often as a reason for opposing premarital sex — by 83 percent of 1,607 adults interviewed — were moral and religious convictions. Twenty percent cited fear of disease, 13 percent risk of pregnancy, and 9 percent the opinion that women should be virgins before marriage as reasons for opposition.

The survey also reveals that whereas 52 percent of Protestants oppose sex before marriage, only 39 percent of Catholics share that view.

More dramatic is the variation of opinion according to geographical region. While 61 percent of Southerners oppose it, only 40 percent of Westerners do so. In the middle are residents of the Midwest and East, with 42 percent of the former and 37 percent of the latter opposed.



# SUNDAY SCHOOL LESSON COMMENTARIES

## Relating to God and others — “Keep on seeking”

By Jimmy G. McGee  
Matthew 7:1-12

I wish I still had a “Golden Ruler.” Some of you can remember with me school days in the 40’s and the visit of the Coca Cola people to distribute pencils and a ruler. Printed on the ruler was the Golden Rule, “Do unto others as you would have them do unto you.” If Christians practiced that rule, it would make a tremendous impact on establishing and maintaining good relationships with others.



McGee

The relationships of people is of vital importance in community and family living. Christians are to relate to others in helpful and wholesome ways. Our scripture passage includes at least three guiding principles.

**JUDGE NOT** (verses 1-6). “Judge not” is an imperative prohibition of Jesus. We do well to understand and obey. Some think “judge not” excludes all evaluation of others. Reading verse 6 with verse 1 gives a balanced perspective. Christians must practice wise discern-

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ment in joining themselves with others. Additionally, verses 15-20 press the responsibility of determining true and false prophets. “You shall know them by their fruit.” The heart of the tree is manifest by its fruit. There are some who look good and sound good, but who are wolves in sheep’s clothing. Fruit in the context of the Sermon on the Mount has to do with character, righteousness, and obedience to the will of God. Christians are to be fruit inspectors in deciding on giving fellowship to others.

It is clear by these added verses that the judgment of verses 1 and 2 altogether intended to do harm to and to put another down. It is unwarranted criticism and misguided censorship. Its purpose and result is to discredit, depreciate, and condemn. This kind of judgment is wrong in any and every circumstance.

Three reasons for not judging another are explicit. (1) “That you be not judged.” The word for judge is crisis. When you judge another, you set in motion a crisis for yourself. (2) “You will be judged in the same measure.” Criticize another and you can expect to be criticized. To

Peter, Jesus said: “All who take the sword will perish by the sword” (Matthew 26:52). (3) Christians know themselves to be incapable of judging others. No one of us can know the whole situation of another so as to judge. This reason brings on two point-blank questions: WHY? and HOW?

WHY do you point out the splinter in your brother’s eye when you have a plank in your own eye? The motive for judging another is to take pressure off of oneself and to place the judged in a bad light. When you are tempted to judge another, it is likely that you are out of step with God’s will in your own life. Judging another exposes one’s uncontrolled human nature.

HOW can you help the brother who may indeed have a fault when you ignore the more serious fault in your own life? It is impossible to help another when the plank in your eye is a critical, demeaning spirit. It’s hypocritical to point out other’s sins while ignoring your own.

**PRAY CONSISTENTLY** (verses 7-11). How can we measure up to God’s standard and expectation of us? We must not judge others

to put them down. We must discern between true and false leaders.

Here’s how: A.S.K.! Ask, Seek, Knock! Be consistent and persistent in prayer. Persistence is not to overcome God’s unwillingness but to prove our commitment to an earnest desire. Reckon the nature of your Heavenly Father to be giving. If earthly parents, limited in understanding and power, seek to give good gifts to their children, so much more your Heavenly Father. You can count on God’s supply of your every need in relating to others as you maintain communion with him. The better way to feel good about yourself is not by calling attention to the flaws of others, but to experience God’s presence.

Keep on asking God’s guidance. Keep on seeking his will. Keep on knocking at the door that opens to greater ministry.

**BE HONEST** (verse 12). “Whatever you want men to do to you, do also to them.” Honestly, determine what and how you want others to touch your life. Touch others accordingly — not as others treat you; not even as you think others deserve to be treated, but as you honestly want others to treat you.

Jimmy McGee is pastor, First, Grenada.

## God meets Jacob at Bethel, gives encouragement

By Gayle Alexander  
Genesis 28:11-22

The hope that Jacob had received, arising from his having both the birthright and the blessing, is probably that which sustained him in his journeys from Beersheba to Padanaram. That hope caused him to be able to listen to God at Bethel.



Alexander

Rebekah learns of Esau’s plans to kill Jacob. Still seeking to control, she finds a pretense for getting Isaac to send Jacob away. That pretense is that she is completely fed up with those Hittite wives of Esau and she does not want Jacob to marry such women. Jacob is sent back to the homeland with Isaac’s pronounced blessing. The prophetic language here reveals the spiritual understanding of Isaac, and the fact that Isaac had come to believe that God was going to continue the covenant relationship through Jacob and not Esau. This blessing indicates the fact of that spiritual understanding.

“And he lighted upon a certain place” (28:11). This certain place probably had no

### BIBLE BOOK

special significance until after this experience. However, Bethel was destined to become a very significant center of worship in later history. Jacob’s dream of a ladder, and of the angels of God, caused him to understand that there is communication between heaven and earth. He recognized in this experience the presence of God, and God’s presence for this homeless exile was to watch over him constantly for his protection.

It was while he was at Bethel that God spoke. Verse 13 records the first time the covenant relationship is reconfirmed with Jacob when God says, “I am the Lord God of Abraham . . . and this land . . . to thee will I give it . . .” Now, it was for sure that God’s plans for the future and the ultimate salvation of the world, was going to rest with Jacob. Also, God spoke to Jacob about the promised seed. The promise of the seed was that he would “spread abroad,” which meant that he would not be confined to the borders of Canaan in the posterity of his seed but that he would spill over into all parts of the world. Probably, included

in this promise is the Christian church and all Christians of all time.

In verse 15, God further says that “I will keep thee.” Jacob’s wandering would be rather extensive, but God wanted him to know he still would have the presence of God for his care and protection. God promised Jacob his presence, his preservation, his restoration, and his fulfillment of the Abrahamic covenant.

The vision and promise drew a response from Jacob that was to bring him into a covenant relationship with God. “Surely the Lord is in this place” (verse 16). Jacob’s first response to the vision of God was astonishment. Divine encouragement came at the moment he least expected it. Jacob came to understand some new truths about God. One is, that God reveals himself in places other than those that are designated sacred places. God is everywhere. Also, that God does use sinful people to accomplish his purposes.

Jacob’s second response of fear, “how dreadful” or awesome, is “this place,” prompted him to attach a special spiritual meaning to it by setting up a stone for a memorial, and he called it Bethel. Jacob’s third response was to pour oil in the stone to symbolize its spiritual

significance. This was a never-to-be-forgotten experience and a place where intimate fellowship with God would always be possible.

Spiritually speaking, Jacob still had a long way to go but he had made a great deal of progress in this encounter with God. This brings us to his fourth response where he made a vow to God. Jacob has been criticized severely for a bargaining spirit and a focus on mundane blessings. However, it seems that Jacob’s request came directly out of the promises God had just made to him. Jacob’s commitment, conditional upon God’s supply, is recognition of the fact that everything comes from God. Jacob, in turn, made three commitments to God. He recognized and accepted his father’s God as his own. Also, he agreed to make Bethel a place of permanent worship of God. And third, he promised that he would return a tenth to the Lord of all that God had prospered him.

Jacob’s vow reflected for the first time his recognition of his relations to God, and hence, the fixed purpose that came into his heart from that time on was to serve God. This event changed his life.

Gayle Alexander is pastor, First, Tupelo.

## Don’t make your own gods

By Dean Register

At first pause the second commandment may seem a bit irrelevant to the sophisticated person. But a close examination can reveal just



Register

how pertinent it is. This commandment is much more than a prohibition against graven images. It includes that for sure, but the broader context trumpets the truth that we are never to worship any creation of God more than God.

The cultural context in which the Israelites lived was replete with images of gods and goddesses. Egyptian, Mesopotamian, and Canaanite gods were often half animal and half human. Chief among them was Baal, symbolized as a warrior with a thunderbolt, and Astarte, a naked female who rode upon a lion. It is ironic that man has always had a need to worship something, even if he has to carve it himself. Isaiah 44:17 sarcastically describes the action

### LIFE AND WORK

of a man who cut down a tree, built a fire with part of it, and carved an idol from the remainder.

The second commandment forbids the representation of God as an idol to be used in worship and the utilization of other images as objects of worship. The significance of this exhortation rings throughout the Scriptures. The prophets especially denounce the sin of idolatry; and Jesus summarizes the matter with one trenchant statement: “You cannot serve God and mammon” (Matt. 6:24). God does not allow anything to represent himself to humanity. He is his own representation, and he makes His own manifestation.

There are several ways to understand this commandment for today. First, we must not substitute an expression of God for the essence of God. I enjoy sacred music. It moves me to hear a choir praise God. But as much as I en-

joy it, I must remember that it is not the essence of God but only an expression of worship to God. Religious art is not God. A crucifix is not God. God is always above and beyond any of our expressions to him. I love preaching. I can identify with J. H. Jowett, who said in his Yale Lectures, “I have but one passion . . . preaching the gospel.” But I must never allow the practice of preaching to substitute for the Person of Christ, whom I proclaim.

Second, we must be careful not to limit God by our own conception of Him. J. B. Phillips in his book *Your God is too Small* describes the way we tend to stereotype God. We limit him to certain ways of acting. Perhaps unconsciously we think God has to perform according to our time table, plans, and agenda. Among the many certainties of the early church in the Book of Acts, the one that stood out radically was that God could not be boxed-in. He was constantly doing the unusual and the extraordinary. We fall into the trap of idolatry when we attempt to shape God to conform to our preferences.

Third, we must resist the inclination to use God and instead offer ourselves to be used by Him. In idolatry, the worshiper subconsciously uses the thing worshiped. The worshiper assumes control, and he dictates the nature of the relationship. God abhors such a disposition. Genesis 1:26 informs us that God made man in his image, but idolatry seductively informs God that he is made in man’s image. In support of the second commandment, John’s final exhortation in his major epistle says, “Little children, guard yourselves from idols” (1 John 5:21).

If money becomes an idol, then we begin to worship it. Soon we bow at its altar, and our relationship with God becomes secondary. It becomes easy to put financial extravagance ahead of spiritual responsibility.

If popularity becomes an idol, then it demands compromises. God’s commands are pushed aside in a desire to please all people.

The warning is clear: guard yourselves from idols. Keep a steady vigil and be alert.

Dean Register is pastor of First Church, Gulfport.



# Terminated ministers need compassion, consolation

By Jim Lowry

CHARLOTTE, N.C. (BP) — Failed or terminated pastors comprise a sub-stratum of Southern Baptist life that offers other ministers an opportunity to practice the compassion they preach, observers of their plight agree.

Numerous state conventions, associations, and local churches are recognizing the need and offering help and consolation for ministers who have been terminated by their churches.

Pastors, however, still exhibit a strong desire to associate only with the successful, said Joe McKeever, pastor of First Church here.

McKeever, the pastor-sponsor of a new organization called Pastors Without Pulpits, said: "Only the grace of God separates failures from others. Even though they mean well, our guys have chosen the pharisaical approach of not associating with the sinners, of pulling away from one of the wounded.

"In their fervor to recognize and achieve success, Southern Baptists may be ignoring Christ's direction to receive sinful men."

Southern Baptist pastors need to set an example for the denomination by looking for and receiving those ministers whose careers suddenly are suspended, McKeever said.

During the first meeting of Pastors Without Pulpits in October, 15 former pastors, some accompanied by their wives, met to share the pain they feel and the hope they still hold.

As might be expected, emotions expressed at the meeting revealed hurt, anger, depression, and disbelief. Underlying all of the pain, nearly every person still holds on to hope for a future in the ministry, McKeever said.

For terminated ministers, he said, an additional consideration exists beyond the personal and financial problems associated with unemployment: a feeling of failure in their call from God to serve local churches.

The feeling of failure is compounded when other pastors fail to reach out to them with consolation and concrete assistance. There is the feeling that they have no place to turn — or worse yet, the perception that nobody cares.

Attention increasingly is being directed from numerous sources in the Southern Baptist Convention to helping former pastors honestly assess their part of the guilt in the failed ministry and then find avenues for service.

Norris Smith, forced-termination consultant in the church administration department at the Southern Baptist Sunday School Board in Nashville, said Highview Baptist Church in Louisville, Ky., and First Baptist Church of Orlando, Fla., have established temporary paid staff positions to help terminated ministers begin rebuilding their shattered careers.

State conventions — Mississippi, Texas, Kentucky, Florida, and Tennessee — are among several that have programs to help terminated ministers. As in the efforts by local churches, the financial help is short term and the personal time is limited.

Through the Church-Minister Relations Department of the Mississippi Baptist Convention Board, Louis Smith, director, terminated church staffers can obtain professional counseling. Also, at least one association has a home available for a terminated minister. With an estimated 88 forced terminations every month in the SBC, Norris Smith said, help must be offered on a broad scale to ease suffering.

Directors of missions are the ones who have the most frequent and direct contact with ministers who are fired by their churches, he said. The board's church administration department offers conferences for directors of missions and state leaders to help them understand their roles and give them information on how they can bring terminated pastors and denominational resources together.

Directors of missions also deal with the churches where pastors have been terminated, Smith pointed out, making their role even more crucial.

"There are times when a church is justified in terminating a minister. But there are constructive and redemptive ways to achieve the termination without destroying both parties.

"Sometimes churches are grossly unjustified in terminating a pastor, when opening new lines of communication could determine causes of problems and resolve personal conflict.

"A terminated pastor needs a friend who will listen without judgment and help a minister keep his sense of worth. Friends can help the ministers drain off poison feelings and look to the future with a clarity of thought.

"Sometimes, the terminated minister becomes somewhat invisible, partly of his own choosing, because the hurt is so deep. Other pastors are busy and time passes quickly between checks on an old friend."

When pastors are terminated, their sharing of problems in support groups like Pastors Without Pulpits reaches new levels of honesty, which listeners accept with equally new levels of acceptance and grace, McKeever said.

Most pastors are not likely to share problems with their peers in the pastorate because of the judgmental silence that would prevail, he noted: "That shows a real failure of relationships with each other. To fail someone who has sinned is to deny our Lord.

"Our churches need to start practicing the theology that 'Christ receiveth sinful men.'"

Jim Lowry writes for BSSB.

# Baptist Record

## MasterLife reduces price by 20 percent

NASHVILLE — The price of MasterLife materials is being reduced by 20 percent by the Sunday School Board to make the adult discipleship course more affordable to a larger number of people, according to Avery Willis, manager of the leadership development section in the church training department.

Effective Jan. 1, the price of MasterLife was reduced from \$31.15 to \$24.95.

"We have learned through our state leaders that the study of MasterLife (a Lay Institute for Equipping course) is making a great difference in baptism rates, Sunday School enrollment, and giving. We want to do all we can do to make the study of MasterLife available to all churches," Willis said.

For example, baptism rates in

churches with 200-299 resident members reporting MasterLife enrollment were 69 percent higher than those which did not have MasterLife. Sunday School enrollment gains in the same size churches reporting MasterLife was 23 percent higher, and the percentage of undesignated gifts to the Cooperative Program was seven percent higher, Willis reported.

He said the church training department is interested in making the course more affordable for smaller churches and couples, both of whom must purchase a course to complete it.

An average of 400 persons enroll in the MasterLife course each week, he said. About 23,620 took the 26-week course in 1986.

## Gallup: 4 in 10 attend church; teenagers do better than adults

WASHINGTON (BP) — Slightly more than half of American teen-agers attend church weekly, while 40 percent of adults attend regularly, according to recent Gallup surveys.

The most recent findings of church attendance patterns in the United States reflect similar results over the last decade. During the 10-year period from 1977 to 1987, 50 percent of teen-agers and 41 percent of adults said they attend weekly services. Statistical variations from one year to another have been insignificant, the surveys show.

In the survey on teen attendance, the Gallup organization asked 1,518 teen-agers, "Did you happen to attend church or synagogue in the last seven days?" Fifty-two percent answered, "Yes."

In the separate survey testing adult church attendance habits, 40 percent said they attend services weekly or "almost every week."

Among the highlights of the latter study is the finding that married people under 40 with children are twice as likely as younger couples without children to attend church.

One-third of Americans with no religious affiliation said they attend church once or twice a month or even more often. Six in 10 of those not affiliated with a church or synagogue reported they never attend.



## Home Board gives scholarships

Two National Baptist students, Calvin Thomas of Jackson (left), and Willie Hinton of Biloxi (right) studying at the New Orleans Seminary are recipients of the Home Mission Board's scholarship assistance. According to Richard Brogan, (center), more than 300 black students are given financial awards nationwide.

Other Mississippians granted assistance were Jim L. Pittman, Kenneth Bernard Weathersby, Scottye M. Holloway, Gary Lee Long, and John Williams.

## Northeasterners start School of Ministry

NASHVILLE (BP) — Southern Baptists in the Northeast are beginning a school for training ministers in their region.

The Northeastern Baptist School of Ministry will open next fall, announced Larry Martin, chairman of the Northeast Task Team on Theological Education, which has spearheaded the effort.

The school will provide on-site theological and ministry education in the 12-state region, said Martin, director of missions for the Greater Boston Baptist Association. Initial classes are to be held in Boston and Pittsburgh, with eventual expansion planned for other cities.

The school will grant a master's degree as well as ministry diplomas,

he added, noting the training will be "very practical, with each student working with a mentor, someone who already is practicing the kind of ministry the student plans to do."

The master's degree will be a two-year program and perhaps will be called the master of ministry or master of arts in ministry degree, said school coordinator Doran McCarty. McCarty is resigning as professor of missions at Golden Gate Seminary to lead the school.

July 19, 1887, Tengchow

"We do so long for some new missionaries, but realize the fact that the Board can only act as the churches provide the means." — Lottie Moon

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January 14, 1988